PRACTICAL CHRISTIAN,

Divided into

FOUR PARTS.

I. *The Practice of* Self-examination, *and a Form of Confession fitted thereunto; the* Lord's Prayer *and* Penitential Psalms *paraphrased; with Meditations, and Prayers to be made partakers of* Christ's *Merits.*

II. *Directions, Meditations and Prayers, in order to the worthy Receiving of the* Holy Communion of the Body and Blood of Christ.

III. *Meditations with Psalms for the* Hours of Prayer, *the ordinary Actions of* Day *and* Night, *with other Religious Considerations and Concerns.*

IV. *Meditations with Psalms —— upon the* Four last things; 1. *Death*, 2. *Judgment*, 3. *Hell*, 4. *Heaven*.

The Third and Fourth Parts make the Second Volume, formerly called the Second Part.

By *R. SHERLOCK* D. D. Rector of *Winwick*.

Omne tempus in quo de Deo non cogitas, hoc te computa perdidisse.

LONDON,

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To the Parishioners of *Wi wick* in *Lancashire.*

Good People,

THE *Cure of your Souls being by Divine Providence incumbent upo Me, very unfit to undergoe so great a Charg especially considering the Liberty which m men do now assume in the way of Religion In the discharge of my Duty, though I ca not say I have been so prudent and di gen as the high and holy nature of my Functio requires; yet you know I have not omitte frequently to put you in mind* [*which is on principal part of my Office*] *of the whol Will of God, in the carefull observanc whereof the Health of your Souls consisteth*

The Contents of God's revealed Will, be ing delivered and dispersed through th whole Body of Holy Scriptures, are collec ted and summed up into general Heads b the Church of Christ *in her* Catechism: *th which, though by a strange Fanatick humou it be slighted, and even derided, yet con*

ains all things both of Faith *and* Fact *ne-ssary to Salvation, being rightly, clearly nd fully understood.*

Did you therefore rightly understand, nd seriously consider, wherein your Soul's lealth and Edification chiefly consists, you ould be better pleased with the frequency f Catechizing, and be more versed in those ssentials of Religion, then in the hearing many Sermons, which are of less concern.

I have not spared my Pains in Preaching, or my Purse in the maintenance of others assist me herein. But by long experience is evident, that Sermons [what through he Variety, Severall Modes and Methods on he one hand, and what through the great buse thereof on the other,] have not that fluence upon the minds of men as becometh ound Doctrine, *but have too much sway* ith men of itching ears, who heap to hemselves Teachers after their own usts; *who, upon Pretence of going on to erfection, goe off the Foundation,* wax ain in their imaginations, and their foo-sh hearts are darkned, *whilst they conceit hemselves enlightned.*

And therefore for your more ready, ea-

sy,

ſy, and conſtant inſtruction, I have committed to writing, and made publick, the Summary of Chriſtian Doctrine *in the* Church-Catechiſm *paraphraſed.*

And becauſe Doctrine without Practice is but a Body of Religion without a Soul to quicken it; I have here added a Summary of Chriſtian Practice, *in the inſuing* Rules of Self-examination, *which will equally diſcover unto you your Sins and Miſcarriages paſt, and ſerve for a Guide to direct you in the future ordering of all the Actions of your lives in the ways of Godlineſs.*

In both which Summaries I have endeavoured to be both brief and plain, delivering onely what I conceive generally neceſſary to Salvation, and expreſſing the ſame in the moſt eaſy way to be underſtood: as knowing that multitude of words, various, acute, and quaint affected expreſſions, eſpecially in the Eſſentials of Religion, though they may more pleaſe, do not ſo much profit, nay, they do really rather diſtract then inſtruct the minds of moſt. For it is not the rattling of the Leaves, but the Fruits of the Tree of knowledge that feed the Soul to life eternall.

The

The Praiers prescribed upon any the insuing considerations are not by way of one long continued Oration without intermission; but divided into severall shorter Praiers: and this because,

1. *The heat of holy Zeal is hereby better maintained, and kept flaming in the Soul, whilst the ending of one Praier and beginning another adds new fervour to the Soul's Devotion.*

2. *Long Praiers do tire the spirits, clog the memory, distract the mind, and damp that celestiall fervour which is the life of all holy and acceptable Praiers.*

3. *Such are all those Praiers which are truly the Praiers of God's Holy Spirit, and stand upon record in Holy Writ: they are all divided and cut short into so many distinct Verses, as into so many severall shorter Praiers.*

4. *Thus* Christ *has commanded us to pray,* Matt. 6. 7, 8, 9. *And according to this patern the Praiers of* Christ's *Church, even for the length thereof, are generally framed.*

My primary intention in the insuing Discourse was chiefly, to direct you for the wor-

worthy Receiving of the Holy Communion of the Body and Bloud of Christ, *whereunto a through* Self-examination *is absolutely necessary.*

And being desired to inlarge my Meditations upon that Blessed Sacrament, I have therefore now divided the former Edition into Two Parts: the First, of Self-examination; *and the Second, of* the Holy Communion.

Wherein I must necessarily tell you, that since the Danger of unworthy *Receiving is equivalent with the Benefit of the* worthy; *it therefore concerns every one of you, that hath any sense and sincere care of his Soul's health, as strictly to* examine himself before he eat of that Bread, and drink of that Cup, *as he believes he shall be examined before the great Tribunal of Heaven; and accordingly to purge and purify his Soul by Confession, Contrition, and all the sacred Acts and Offices of true Repentance; the practice whereof is in the following Leaves delivered.*

Of the other Two Parts of the Practical Christian, *mentioned in the general Title-page, you will have a farther account in the* Preface *thereunto.*

I

I shall not farther enlarge this Epistle, *more then to pray, that God may be pleased to assist you by his Divine grace carefully to observe such useful Instructions as be herein given you: not vainly jangling, and talking of Religion; but, according to the Covenant you have made with your God,* to keep his Holy Will and Commandments, and to walk in the same all the days of your life; *remembring who it is that has said it,* If thou wilt enter into life, keep the Commandments, *Matt.* 19. 17. *And that you may observe the one as the way to the other, is and shall be the constant Praier of*

Your respective Pastour,

Ric. Sherlock.

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THE

THE PRACTICAL Christian.

PART I.

CHAP. I.

Of the great neceſſity of SELF-EXAMINATION.

1. WHoſoever believes as a Chriſtian his Soul to be immortall, being either entitled to everlaſting Joy through Faith and Obedience to the Goſpell of *Chriſt*, or liable to eternall Woe through Diſobedience and Misbelief [a], muſt be very ſtupid and ſottiſh, if he do not frequently *examine himſelf* [b], whether he may reaſonably conclude he is in the ſtate of Grace and Salvation; or of Sin, and of Death *the wages thereof* [c].

[a] *Joh.* 5. 28, 29.
[b] *Pſal.* 4. 4. 2 *Cor.* 13. 5. *Gal.* 6. 4.
[c] *Rom.* 6. 23.

2. That every man ſhould know himſelf, is ſuch a fundamentall principle of true wiſedom, that wiſe men of old affirmed [*Noſce teipſum*] to be a command immediately derived to the ſons of men by a voice from Heaven, as being abſolutely neceſſary to the right guidance of all the actions of humane life upon earth.

3. The reaſonable Soul, were it not debauched by the ſenſuall appetite, and diſtracted by the hurry of exorbitant deſires, could not but often remember her ſelf, *examine* and call to mind *the Authour and End of her Being, the immortality and dignity of her nature, what is her errand into this world, and how ſhe ſhall ſubſiſt in the world to come, what is her chiefeſt Good, and wherein her perfection and felicity conſiſts:* which cannot be to eat, and drink, and ſleep, purchaſe lands, build houſes, ſatisfy the luſts of the fleſh, ſwell with pride of life———. She would conſider that ſhe is ſtampt after the Image of God, and her Happineſs conſiſts in the knowledge, love and enjoyment of the Divine Majeſty, and in the imitation and repreſentation (according to her modell) of the Perfections of the Godhead.

But,

But, alas! vain *man being in honour, hath no understanding*, considers not the honour of his being after the Image of his Maker; but receives his Divine immortall Soul in vain, whilst he follows the sway of his sensuall irrationall appetite, and *is compared to the beasts that perish* [d].

[d] *Psal.* 49. 12.

4. And well it were for all such inconsiderate and imprudent persons, if their Souls were as perishing and mortall as those which animate the beasts of the field. But o their eternall sorrow 'tis far otherwise: for there is an account to be given by every man of his immortal Soul, and of the Image of God stamped thereupon: *viz.* how this blessed Image hath been either defaced, or kept undefiled; how it hath been obscured, or how shined; how deformed, or how beautified through all the actions of each man's life. For *God will bring every work into judgement, with every secret thing, whether it be good, or whether it be evill* *.

* *Eccles.* 12. 14.

5. Upon every man's Examination, both in his particular, and in the generall Judgment, depends his everlasting well-being, or undoing for ever: each man's condition then shall

Rom. 2. 16. and 14. 10 2 *Cor.* 5. 10.

be unchangeable, whether it be of glory, or miſery. *They that have done good ſhall go into everlaſting life, and they that have done evill into everlaſting fire* [f].

[f] *Matth.* 25. 46.

6. Since this great Triall then ſhall be upon life and death eternall, 'twil be wiſely done to try beforehand. Such is the advice of the wiſe *Siracides*; *Before judgment examine thy ſelf, and in the day of viſitation thou ſhalt find mercy* [g].

[g] *Eccluſ.* 18. 20.

To examine, accuſe, judge and condemn thy ſelf in this life, may, through the merits of *Chriſt*, acquit thee in the life to come. So ſaith the Apoſtle; *If we would judge our ſelves, we ſhould not be judged* [h].

[h] 1 *Cor.* 11. 31.

7. Now then (ſinfull man) delay not to paſs judgment upon thy ſelf: remember that the Great Judge himſelf hath ſaid it, *I will reprove thee, and ſet before thee the things that thou haſt done* [i]. Be wiſe then, and prevent this ſad and diſmall reproof, by ſetting in order before thy ſelf all the Sins of thy life. And to this Triall of thy ſelf theſe following particulars do neceſſarily concur.

[i] *Pſal.* 50. 21.

(1.) A *Tribunall* muſt be erected; and this is not to be without thee, but

but within thee, even in thine own heart[k].

[k] 1 Joh. 3. 20, 21.

(2.) The *Judge* to ſit upon this Seat of judicature muſt be thy Reaſon guided by the Law of the moſt High; wherein beware of a miſunderſtanding and *wreſting* of the letter of the Law, to paſs any unjuſt and partiall ſentence upon thy ſelf, for that may undoe thee for ever[l].

[l] 2 Pet. 3. 16.

(3.) The *Witneſſes* to be produc'd againſt thee are, *the Conſcience bearing witneſs, and the thoughts the mean while accuſing or excuſing one another:* and thus ſhall it be alſo *in the day when God ſhall judge the ſecrets of men by Chriſt Jeſus*[m].

[m] Rom. 2. 15, 16.

(4.) The *Executioners* that ſtand ready to ſeize the Criminall are, *Fear and terrour, and an horrible dread overwhelming the Soul*[n]. Theſe do ever attend

[n] Phil. 2. 12. Pſal. 55. 5.

(5.) *Self-condemnation*, which is an unfeigned and ſad acknowledgment to have incurred the diſmall Sentence of condemnation to death eternall. To prevent which,

(6.) *Execution* muſt be done, and the bloud of the guilty Soul muſt be ſhed.

'Tis not to be believ'd or hoped,

that a black diſeaſed Soul ſhould recover its health, and beauty after the Image of God, except ſhe bleed plentifully; bleed in the tears of Compunction and godly ſorrow; bleed in the Confeſſion of her Sins, with an abhorrence of them, for the filthineſs, guilt and danger contracted by them, ſo as for the future to renounce and abjure them for ever.

8. Thus to examine, judge and condemn thy ſelf, is the ſame Chriſtian duty which is called *Repentance*, without the practice whereof our Lord poſitively affirms that we are all undone for ever, ſaying, *Except ye repent, ye ſhall all likewiſe periſh* [o]. And he ſaith the ſame words again, at the ſame time, and in the ſame Text recorded; 1. to enforce the great neceſſity of *Repentance*, againſt all carnall, careleſs, ſelf-conceited and ſeduced perſons: 2. to manifeſt his great goodneſs, *who would not have any to periſh, but that all ſhould come to Repentance* [p].

[o] *Luk.* 13. 3, 5.

[p] 2 *Pet.* 3. 9.

9. Sinners we are *all*, leſs or more [q]: but God in great mercy has ordained and commanded *Repentance* as the great antidote againſt the poiſon of Sin, and preſervative from death [r].

[q] *Jam.* 3 2.

[r] *Matth.* 3 7, 8.

And

And that *Repentance* which is thus ſalutary conſiſts of 2 generall parts: 1. to *confeſs* with ſorrow our ſins paſt; 2. for ever to abjure and *forſake* them. And to ſuch a true Penitent onely is mercy promiſed †. † *Prov.* 28. 13.

10. To both theſe generall heads of true *Repentance*, a full knowlege and deep ſenſe of all hainous ſins, even punctually and particularly, is abſolutely neceſſary. For no man can confeſs his Sins who knows them not; nor forſake them, who is not feelingly ſenſible of the guilt and danger contracted by them [t]. *Joh.* 8. 11. 1 *Joh.* 1. 9. [t] *Pſal.* 51. 3. *Iſa.* 59. 12.

Self-examination is therefore commanded as a previous duty neceſſarily conducing to a true *Converſion* [v], or (which is the ſame) to a true *Repentance*, both in reſpect of all its integral parts, and alſo of the fruits meet for Repentance, which are no other but the *Good works* of a new Obedience [x]. [v] *Pſal.* 4. 4. *Lam.* 3. 40. [x] *Col.* 1. 10.

11. *The juſt man falleth ſeven times* [y]: and upon conſideration of his ſeven times daily failings, he hath ſeven times daily confeſſions [z], to the praiſe of God [a]; with frequent laments in the night alſo [b]. At leaſt twice aday, morning and evening, he takes a view of his miſcarriages the [y] *Prov.* 24. 16. [z] *Pſal.* 119. 164. [a] *Joſ.* 7. 19. [b] *Pſal.* 6. 6 and 77. 6.

by-paſt day and night, confeſſing and bewailing his frequent backſlidings, and in all holy humility imploring with tears of godly ſorrow the pardon of his daily offences, with firm reſolution of more care and caution, more zeal of innocence and purity both in heart and life, for the time to come.

12. 'Tis a great imprudence, even madneſs, in the hearts of men, to put off from day to day this *Self-examination*, or reckoning with our ſelves. Since 'tis difficult to account ſtrictly for the miſdemeanours of one day, how much more hard then to ſet ſtraight and even the accounts of a long ſinfull life? whereas he who daily accounts with himſelf and his offended God for his daily tranſgreſſions, ſhall have but one day's ſins to account for upon his dying day [c].

[c] *Luk.* 12. 42, 43.

13. We reade of *Moyſes*, that his leprous hand was made whole and recovered its native whiteneſs by thruſting it into his boſome [d]. And thus is the Soul cleanſed from the leproſy of Sin, by thruſting the hand, which is the inſtrument of action, into the boſom of thine own Conſcience, to enter, and ſtrictly to ſearch into the inner man; to ranſack all the cor-

[d] *Exod.* 4. 7.

ners

ners of the deceitfull heart; to examine what affections lurk there, and what excurſions they have thence made into any extravagant and ſinfull actions; that they may be thence ejected and abandoned.

This is the way both to keep the heart pure, and the hands clean: hence comes both the knowledge of thy ſelf, and the fear of God: hence comes Senſe of ſin, holy Compunction, godly Sorrow, Humiliation, and true Repentance in all its branches and worthy fruits. Hence the Soul becomes inflamed with the ardent heats of holy Devotion, and fervent Prayers for pardon and peace, mercy and grace, Sanctification and Redemption. Hence ariſe in the heart holy Reſolves of new Obedience, with holy breathings after God and his Salvation. Therefore is this Duty of *Self-examination* called *the Magazine* or *Store-houſe of all Chriſtian Vertue.*

14. And becauſe to receive worthily *the Communion of the body and blood of Chriſt* is the chiefeſt of all Chriſtian performances, and requires the practice of all Chriſtian Vertues; therefore after an eſpecial manner is *Self-examination* commanded as a neceſſary Pre-

parative to that Sacramentall Feaſt; which from the doctrine of S. *Paul* we are taught in the Principles of our Religion, where in the laſt Queſtion of the Catechiſm it is demanded, *What is required of them that come to the Lord's Supper?* and 'tis anſwered, *To examine themſelves, whether they truly repent them of their former ſins*—.

CHAP. II.

The Rule of Self-examination by the Vow in Baptiſm.

1. SInce *Self-examination* is a Duty of ſo great, ſo high, ſo generall concernment as hath appeared; it will be neceſſary that it be ſincerely and throughly performed, not ſlightly, partially and deceitfully; not by any falſe rules and erring opinions, but by ſuch a Rule as will not deceive us, when we ſhall come to our great Examination and Triall at the Laſt day.

2. There be too many who do flatter and deceive themſelves by a bare and naked Faith in *Chriſt*, by virtue whereof they conceit themſelves to be juſtified,

juſtified, and of the number of God's elect, and aſſured of Salvation. But theſe are groundleſs preſumptions, except thy *Faith* do *purify thy heart* [a] *from all inordinate affections*; and *cleanſe thy hands from all ſinfull actions* [b]; and be alſo *fruitfull in all good works* [c].

[a] *Act.* 15. 9.
[b] 2 *Cor.* 7. 1. *Jam.* 4. 8.
[c] *Jam.* 2. 26.

3. The Rule according to which we ſhall be tried, when we ſhall all ſtand before the Judgment-ſeat of *Chriſt*, is not that of *Faith alone*, under that notion whereby 'tis too frequently miſunderſtood; but that of *an univerſall Obedience to the Goſpell of Chriſt* [d], whereof Chriſtian *Charity* is the *Compendium* and completion *.

[d] 2 *Theſſ.* 1. 8.
* *Matt.* 25. 35, 36, &c.

4. The ſumme of *Evangelicall Obedience* is expreſt in that Vow which every true Chriſtian hath made when he was baptized or Chriſtened. And by this, as S. *Gregory* obſerves [f], every man may try the truth of his Faith in *Chriſt*. For as no man can be ſaid to be faithfull, who keeps not his promiſe: ſo neither can any Chriſtian be ſaid to have any true Faith towards God, if he performs not the promiſe he hath made unto him; eſpecially conſidering that hereupon righteouſneſs and everlaſting happineſs doth depend. For,

[f] *Greg. Hom.* 19.

5. This

5. This Baptismall Vow is the condition upon which we are admitted into the Covenant of Grace, and *made members of Christ, children of God, and heirs of the Kingdome of Heaven.* And therefore they who perform not this condition, but slight, neglect, or negligently observe the same, do uncovenant themselves, and return again to their naturall state of Sin and Misery; viz. *become children of wrath, enemies of God, and heirs of eternall damnation* [g].

[g] *Heb.* 10. 23, 26, 27, 28, 29.

6. The holy Christian Religion we all profess, is no other but God's Will and Testament, wherein a goodly inheritance is promis'd and bequeath'd; but not to be obtained, as S. *Augustine* observes [h], except, as in all other Testaments, we observe the will of the Testatour: nor is there any thing more clearly expresst in the revealed will of God, then this, That the benefits of the Covenant of Grace belong onely to them who keep the condition therein required [i].

[h] *Aug. Ser. de Tem.* 167.

[i] *Deut.* 7. 9, 10. *Psal.* 25. 10. and 89. 28, 29, 30, 31, 32. and 103. 17, 18. and 132. 11, 12. *Jer.* 11. 3, 4, 5. *Heb.* 2. 2, 3.

7. Every wilfull sin is a breach of this Covenant, and contracts therewith the sin of perjury, and incurs the forfeiture of all the precious benefits of the members of *Christ*, children of God,

God, and heirs of Heaven; ſo that no man can reaſonably conclude himſelf within the Covenant of Grace, untill the leaven of wickedneſs, which is a breach of its Condition, be ſtrictly ſearched out and expurged [k]. [k] 1 Cor. 5. 7, 8.

According therefore to this Covenant, which we have every one, rightly Chriſtned, made with God, it concerns every man to examine himſelf, who hath any care of his Soul.

8. This Condition conſiſts of three general Heads, call'd in Holy Writ by the three names of, 1. *Repentance*, 2. *Faith*, 3. *Obedience*, containing thereunder the whole Duty of a Chriſtian man.

9. *Repentance* conſiſts not onely in confeſſion, with ſorrow for ſin paſt; but in performance for the future of that grand Evangelical duty whereby we forſake ſin, renounce all *fellowſhip with the unfruitful works of darkneſs* [l], *deny ungodlineſs and worldly luſts* [m]: the which, with ſeveral more expreſſions of the ſame nature, are the very ſame in ſenſe with the firſt part of our Baptiſmal Vow, *viz. to forſake the Devil and all his works, the pomps and vanities of this wicked world, and all the ſinfull luſts of the fleſh*, which is frequently [l] Eph. 5. 11. [m] Tit. 2. 12.

quently remembred to be one of the two main ends of all that *Christ* hath done and ſuffered for us [n].

10. This being therefore *the preparation of the Goſpel of peace* [o], and *the foundation of Religion* [p], is the firſt general rule of *Self-examination.*

[n] *Luke* 10. 17, 18, 19. *Col.* 1. 13. *Tit.* 2. 12. *Heb.* 2. 14, 15.
[o] *Eph.* 6. 15.
[p] *Matt.* 3. 2. *Heb.* 6. 1.

By the Firſt part,

To forſake the Devil and all his works;

AND it highly concerns us ſurely to doe this, ſince they are the children of the Devil who doe his works [a].

The Devil's firſt and generall work was *Apoſtaſie:* he abode not in the truth; *he kept not his firſt eſtate* [b]. Here then in the firſt place conſider ſeriouſly and impartially, how frequently, nay daily, if not hourly, thou haſt yielded to the ſuggeſtions of Satan, and become like unto him, by ſwerving from thy firſt profeſſion of the holy Chriſtian Faith, and Vow of Obedience to God's Commands, when admitted into covenant with God in Baptiſm.

[a] *Joh.* 8. 44.
[b] *Jude* 6.

The

The more particular works of the Devil are,

1. *Pride*, whereby he fell from being an Angel of Light, to be a Spirit of Darkneſs [c]. [c] *Iſa.* 14. 14, 15.

2. *Lying*; for *he is a Liar, and the father of it* [d]. [d] *Joh.* 8. 44.

3. *Malice*, *Hatred*, *Envy*, with all the degrees of *Murther* both in will and deed: *he was a Murtherer from the beginning* [*]. [*] ibid.

4. *Slander*, *Backbiting* and *accuſing of the brethren* [f]; from whence he takes the name of *Devil*. [f] *Rev.* 12. 10.

5. *Tempting unto ſin*: that's the inceſſant work of the Devil, who *continually goes about like a roaring Lion ſeeking whom he may devour* [g]. [g] 1 *Pet.* 5. 8.

Examine then whether, according to thy promiſe made unto God, thou haſt manfully fought under the banner of *Chriſt* againſt the crafts and aſſaults of the Devil, tempting thee to any of theſe ſins, or to any other miſcarriage either in judgement or practice; and haſt not rather ſuffered thy ſelf, oftner then thou canſt poſſibly imagine, to be taken in *the ſnares of the Devil, and led captive by him at his will* [h]. [h] 2 *Tim.* 2. 26.

The Pomps and Vanities of this wicked World;

These are in other words *the pride of life*, and *the lusts of the eyes*, which are positively affirmed to be inconsistent with the love of God [a].

[a] 1 Joh. 2. 16.

Upon this Head examine

1. Hath not thine heart been puft up with the wind of vain-glory, which vents it self by boasting and bragging of *vain things* of the world which profit not [b], by over costly and garish apparell [c], high vaunting, imperious language, strutting gate, affected gestures, supercilious and scornfull looks [d], affecting and *receiving the honour which is from man, more then the honour which cometh from God onely* [*] ?

[b] Ps. 12.2.
[c] Isa. 3. 16, &c.
[d] Ecclus 9. 29, 30.
[*] Joh. 5. 44.

2. Have you not esteemed your self more then others your equals, if not superiours [f]; either in respect of your worldly wealth and estate, place of credit and superiority [g], greatness of wit, readiness of elocution, boldness to outvie, cunning to over-reach your neighbour, or in any other of those worldly qualifications and endowments, which usually swell the *vain* minds of *worldly* men with conceitedness

[f] Phil. 2. 3.
[g] Ps 49. 6.

neſs of their own worth, and makes them *love the praiſe of men more then the praiſe of God* [h]?

[h] *Joh.* 12. 43.

3. Have no idle and lewd company, nor yet the ill example of others, allured you to follow any of thoſe ſinful cuſtoms of the world, which have ſome outward ſhew of *pomp* and ſeeming bravery, but are really *vain* and empty of all true worth [i]? Have you not delighted your ſelf in ſuch *lying vanities*, and loved even to be cozened both of your time and treaſure in purſuance of them [k]?

[i] *Pſa.* 144. 11. *Prov.* 1. 10, &c.

[k] *Pſ.* 4. 2.

4. Have you not loved and ſerved *Mammon* more then *God* [l], by preferring the ſordid ſervice of your worldly ends and intereſts, before the ſacred ſervice of God, and the intereſts of your Soul's health and happineſs?

[l] *Matt.* 6. 24.

And all the ſinful Luſts of the Fleſh.

1. Hath not the corrupt *ſeed* of carnall Luſt taken root in your heart, and brought forth in your life any of thoſe ſinful *fruits of the fleſh*, which are reckoned by S. *Paul* to be theſe, *Adultery*, *fornication*, *uncleanneſs*, *laſciviouſneſs*, *idolatry*, *witchcraft*, *hatred*, *variance*,

variance, emulations, ſtrifes, ſeditions, hereſies, envyings, murthers, drunkenneſs, revelling, &c [a]?

[a] *Gal.* 5. 19, 20, 21.

2. If upon the ſtrict examination of your heart and life, you find your ſelf guiltie in any of theſe reſpects, then remember what follows, that *they who doe ſuch things ſhall not inherit the kingdom of God* [b]: and ſuch ſurely are not within the Covenant of Grace, neither have they any title to the promiſes thereof, whilſt they continue in any of the forementioned ſins unrepented; for the promiſe onely appertaineth *to him that overcometh* [c], namely, *the Devil and all his works, the pomps and vanities of this wicked world, and all the ſinful luſts of the fleſh.*

[b] *Gal.* 5. 21.

[c] *Rev.* 2. 7, 11.

The more particular breaches of this firſt part of your Covenant with God will appear upon examination of your ſelf by thoſe particular Commands of God which they do reſpectively tranſgreſs.

CHAP.

CHAP. III.

The Rule of Self-examination by the CREED; or, by the Second part of the Vow in Baptiſm, *To believe all the Articles of the Chriſtian Faith.*

HE *that believes* (viz. all the fundamental Articles of the Chriſtian Faith) *ſhall be ſaved, but he that believeth not ſhall be damned* [a].

Here then examine,

1. If you have learned being young, what are theſe Articles or Points of Chriſtian Faith whereinto you were Baptized or Chriſtned: and if you can now give a ready account of your Faith; and this both in the very words of your Creed, and alſo in the full ſenſe and true meaning of each Article thereof [b].

2. Do you ſtedfaſtly believe the infallible truth of each Article, though perhaps you underſtand it not in its full extent? Are you zealouſly affected with them all, reſolved to die in this Faith, and, if occaſion be, to die for it,

[a] *Mark* 16. 16. *John* 12. 48.

[b] *James* 2. 18.

1 *Pet.* 3. 15.

1 Tim. 6. 2. 1 Tim. 4. 7. Jude 3. it, *resisting even unto bloud* whatever may oppose or infringe the same; *earnestly contending for that faith which was once given to* [or by] *the Saints*, the holy Apostles of our Lord [c]?

3. Dost thou not onely *believe with the heart*, but also frequently *confess this faith with the mouth?* for as *with the heart man believeth unto righteousness*, so *with the mouth confession is made unto Salvation* [d],

[c] Rom. 10. 10.

4. Have neither the senseless neglect of some, nor the profane scoffs of others, made thee also neglect, or be ashamed to confess thy Faith in publick? And if so, thy Faith is not sincere: for he that truly *believeth in God, will not be ashamed* * openly to profess it; remembring that there is a dismal shame and confusion of face threatned to him that *is ashamed of Christ and his words* [f], which are summ'd up in the Creed.

[e] Rom. 10. 11.

[f] Mark 8. 38.

5. Hast thou lived in the practice of this Faith, framing both the affections of thy heart and the actions of thy life according to what each Article doth imply and implicitely command? For thus *the just man lives by his Faith* [g].

[g] Hab. 2. 4. Rom. 1. 17.

6. Have you not been mistaken in the

the nature of a true Christian Faith, making it to be a presumption upon the Promises of the Gospel abstract from obedience to the Precepts thereof? And hath not thy Faith been rather *notional* in the Brain, then *practicall* in the heart and life? been more in talk and dispute, and verbal profession, then in love and good works[h], and holy conversation? For *the Kingdome of God is not in word, but in power*[i] of holy actions.

[h] *Gal.* 5. 6. *Jam.* 2. 17.
[i] 1 *Cor.* 4. 20.

CHAP. IV.

The Rule of Self-examination by the DECALOGUE; or, by the Third part of the Vow in Baptism, *To keep God's holy Will and Commandments, and to walk in the same all the days of thy life.*

TO obey God's Commands is properly to *serve* him[a]; which is frequently affirmed to be the plain road-way to Heaven[b].

[a] *Eccles.* 12. 13.
[b] *Matt.* 19. 17. *Rev.* 14. 12.

And

Aug. *de Sanct.*

And 'twere a high presumption, as S. *Augustine* observes, to hope to obtain what God has promised, except we carefully observe what he has commanded.

These Commandments are *the same which God spake in the* 20. *Chap. of Exodus* [c], the rule of Righteousness being the same under the Law and under the Gospell; onely in the one 'tis more plainly and fully understood then in the other.

[c] *Matt.* 19. 18, 19. *Mark* 10. 19.

Here then a more large and particular *Examination of thy self* is required; *viz.* by all the Duties commanded and Sins forbidden in the Precepts of the Morall Law.

The

The First Commandment.
Thou shalt have none other Gods but me.

Examination by the First Commandment.

THe Duties enjoyned in this Commandment are,

I. *To believe in God.*

Since Faith in God is the ground of all religious worship, examine,

First, Whether truly and without all doubting, or harbouring any secret Atheistical thoughts, you do believe the being of God and his providence over all. *Heb.* 11.6.

Secondly, That you believe of him what he truly is, a pure, spiritual, invisible Essence, a God most wise, most holy, eternal and infinite, infinitely merciful and infinitely just, infinitely great and glorious, omnipotent and immortal, without beginning of *Joh.* 4. 24. *1 Tim.* 1. 17. *Ecclus.* 16. 11, 12. *Psal.* 77. 13, 14. *Deut.* 28. 58.

Gen. 21. 33. *Pſ.* 90. 2. *Matt.* 5. 48. of daies or end of time; and in a word, that his excellency, perfection and felicity in himſelf is beyond all that the wit of man can conceive.

Job 11. 7. *Iſ.* 40. 28. Thirdly, That you believe in him as the great Creatour of the world, Redeemer of all men, and Sanctifier of his Church and people, three Perſons, Father, Son and Holy Ghoſt, one God over all, bleſſed for ever.

Matt. 28. 19. 1 *Joh.* 5. 7.

And becauſe the Faith of moſt is but notional and verbal onely, daily decaying as the world draws nearer to an end, examine the ſincerity of your Faith by theſe eſſential properties thereof.

Luke 18. 8.

Acts 15. 9. 1. If it purifie your hearts from all unworthy thoughts of God, and vile affections that ſeparate from him.

Luk. 7. 47. 2. If it encreaſe divine Love in your heart: which was *Mary Magdalen*'s Faith.

Matt. 15. 28. 3. If it make you devout and intenſe in your Prayers: which was the woman of *Canaan*'s Faith.

Heb. 11. 24, 25, 26. 4. If thereby you cleave unto God, and make him your choice above all the pleaſures and treaſures of the world: which was *Moſes*'s Faith.

Heb. 11. 33, 34. 5. If it make you ſtrong to reſiſt even unto bloud: which was the Faith of all Martyrs.

6. If

6. If it bring forth the fruits of good works: which was *Cornelius*'s Faith, and is the life of Faith. *Acts* 10.2. *Jam.*2.26.

II. *To trust in him.*

1. Examine, first, whether both in prosperity and adversity your mind hath so been staid in the Lord, as not to be puft up by the one, or dejected by the other. *Ps.* 62. 1. 2 *Thess.* 3. 3.

2. Have you not betrayed your trust in the care and providence of God, so as either to distract your mind with carking cares for worldly concerns, or yet to use any unlawful means to acquire or preserve health, wealth, credit, liberty, or life it self? 1 *Pet.* 5. 7.

3. Have you not *leaned to your own understanding*, trusted to your own wit, policie, strength, riches, nor yet in the favour and power of any mortal man, to the weakning of your dependence on God alone? *Prov.* 3. 5. 1 *Tim.* 6. 17. *Jer.* 17. 5, 7.

III. *To hope in him.*

1. Whether to enjoy God, and those joys which are in his presence attainable [a], be the great and main object of your hope [b], as being crea- [a] *Psal.* 16. 11. [b] *Ps.* 71. 5. *Jer.* 17. 7.

ted after his image, and to attain the perfection of your being in the beatifical enjoyment of his Sacred Majesty [c].

[c] *Psal.* 73. 24, 25, 26.

2. Hath your hope to enjoy God been accompanied with a conformitie to the nature of God, *being holy as he is holy, merciful as he is merciful* [d]? For you hope in vain to see God in Heaven and enjoy him, except you be God-like [*].

[d] 1 *Pet.* 1. 15, 16. *Luke* 6. 36.

[*] *Matt.* 5. 8, 9.

3. Have you so hoped to enjoy the promises of God, as to obey his precepts, and be fruitful in all good works? *Hope in the Lord, and be doing good* [f]: your hope is otherwise but a sinful presumption, or *the hope of the hypocrite that perisheth* [g].

[f] *Psal.* 37. 3.

[g] *Job* 8. 13.

4. Hath not your hope in the mercies of God through the merits of *Christ* emboldned you to go on in any known sin unrepented of, and banished grace out of thy heart?

IV. *To fear God.*

1. Hath thy fear of God's Judgments equally balanced thy hope in his Mercies, revering his justice, and the direful threats and examples thereof in his Holy Word, so as not to dare to sin against him? *Fear the Lord, and depart from evil* [h].

[h] *Psal.* 4. 5. *Prov.* 3. 7. *Phil* 2. 12.

2. Have

2. Have you not more feared to ſin in the ſight of men, then in the preſence of God; more feared to diſpleaſe man, then to incur the diſpleaſure of the Almighty; more feared to loſe thy credit amongſt thy neighbours and companions, then to hazard the loſs of God's favour; nor yet more feared the penalty of humane Laws, then the threatnings of the Divine [i]? [i] *Prov.* 29. 25.

3. Hath thy Fear of God been rather *filial*, *viz.* a fear to offend ſo gracious a Father, then *ſervile*, for fear of puniſhment? But becauſe we are commanded *to work out our Salvation with fear and trembling* [k]; examine, whether the filial fear of God prevail in your heart, and gather ſtrength over the ſervile fear, till at laſt it be quite *caſt out by perfect love* [l]; which is the next Duty in this Commandment injoyned. *Iſa.* 51. 12. *Luk.* 12. 4, 5. [k] *Phil.* 2. 12. [l] 1 *Joh.* 4. 18.

V. *To love the Lord thy God with all thy heart, and with all*, &c.

This Divine Love includes all theſe graces, and all the particulars of the duties we owe unto God. And becauſe every man pretends to love God, how falſely and deceitfully ſoever he *Matt.* 22. 37, 38 1 *Cor.* 13. 1, 2, &c.

think or ſay it, therefore this Divine affection is to be ſtrictly examined by theſe following Rules.

And, 1. as thy Hope, ſo thy Love of God is not ſincere, except thou be in ſome good meaſure conformed to his nature, *pure as he is pure, juſt, good,* Eph. 5. 1, 2. *gracious*—— as God is ſo. *Be ye followers of God as dear children, and walk in love.*

2. If the will of God be the rule of thy will, and moderatour of all thy Pſ. 97. 10. affections, loving what he loves, hating what he hates, even to the love of thine enemies, and hatred of thy friends, if in competition with the love of God. Matt. 5. 44. Luk. 14. 26.

3. If the chief end of all your 1 Theſſ. 2. 4. actions be to pleaſe God, more then Matt. 18. 8. to pleaſe your ſelf, or to pleaſure any Matt. 10. 37. perſon, how great and high, how near or dear ſoever.

Pſ. 122. 1. 4. If it be the joy of your heart to Iſa. 2. 3. come into the Houſe of the Lord; to Pſ. 27. 4. converſe with him in holy prayers, Pſ. 47. 1, 2. publick and private; to contemplate Pſ. 71. 20, &c. his perfections and felicities, ſo as to Matt. 5. 16. be inflamed with longing deſires and 1 Pet. 2. 12. affectionate breathings after him; to glorifie him both with heart and voice, both with your lips and in your life.

5. If

5. If you be quick, ready, active, regular and constant in your Obedience to all his Commandments. *Joh.* 14. 15.

6. If you long to have a more full enjoyment of God in the world to come; and do not rather prefer a troublesome temporary abode in this life, before the pleasures of God's right hand in the other. *Ps.* 63. 1, 2. 2 *Cor.* 4. 18. and 5. 1, 2, 3.

By these Rules you may examine your self, whether you love God *in deed and in truth*, and not in *conceit* and *verbally* onely.

VI. *To call upon God, and give him Thanks.*

In the habitual practice of the former Graces of the Spirit consists the *worship of God in Spirit:* and they are all put in practice chiefly by holy *Prayers* unto God and *Praises* of him, which is therefore the principal part of God's outward worship. And, *Joh.* 4. 23, 24. *Psal* 50. 23.

1. Here examine how frequently you have slighted and omitted to call upon God, being hereunto obliged, both publickly in the congregation, and privately in your closet, morning and evening at least, signified by the *morning and evening sacrifice.* *Ps.* 134. 2. *Matt.* 6. 6. *Ps.* 55. 17. *Eccl* 11. 6.

2. How often hath any slight occa-

ſion and pretence made you neglect this indiſpenſable duty of Prayer, eſpecially the publick prayers of the Church? and have you not been ſecretly glad when any ſuch occaſion hath happened?

3. Being come into the Houſe of God, have you not neglected to joyn in the prayers and ſervice of God there celebrated, and through ignorance and dulneſs, or a ſinful ſhame, omitted to *lift up your voice in the congregation, to praiſe the Lord in hymns and pſalms and ſpiritual ſongs*, and audibly to ſay *Amen* to the prayers of the Church? For 'tis not the Miniſter's duty onely to pray and preach in the Church; but *in the Temple of the Lord doth every man ſpeak of his honour.*

Eph. 5. 19. *Pſ.* 106. 48. *Pſal.* 29. 9.

4. Have you not been *too raſh with your mouth to utter any thing before God*, that is either unfit, impertinent or unlawful to be asked; but have firſt weighed all your words in *the balance of the Sanctuary*, and have framed all your prayers according to the pattern which our Lord hath given us, both by his own prayer and the prayers of his Church?

Eccles. 5. 2. *Hoſ.* 14. 2. *Matt.* 6. 9.

5. Have you prayed for others, *viz.* all Superiours and relations of every kind,

1 Tim. 2. 1.

kind, and not onely for ſuch as are your friends, but for your very enemies alſo? *Matt.* 5. 44.

6. Have you firſt endeavoured to *purifie your heart* from all hypocriſie, and to *cleanſe your hands* from all your actual ſins by true repentance, before you make your approaches to the moſt Holy God by prayer? *Jam.* 4. 8.

7. Do you practiſe as you pray, in the careful uſe of thoſe means which God hath appointed, to obtain your petitions? *James* 1. 6, 7, 8.

8. Do you daily praiſe God for his great glories in himſelf, and give him thanks for his manifold graces, both general to all men, ſpecial to his Church and people, and particular to your ſelf expreſſed? And do you ſhew forth the praiſes of God, not onely with your lips, but in the good works of your life, that others may be thereby excited to glorifie God alſo? *Eph.* 5. 20. *Matt.* 5. 16.

The Second Commandment.

Thou ſhalt not make to thy ſelf any graven Image, nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou ſhalt not bow down to them, nor worſhip them, &c.

Examination by the Second Commandment.

Deut. 4. 15, &c. 1. HAve you not in your phantaſie miſrepreſented the moſt pure and ſpiritual God, under any bodily ſhape or viſible being whatſoever?

2. Have you not ſerved the creature more then the Creatour, making *Rom.* 1. 25. *a God of the World* by Ambition, and *Col.* 3. 5. *Covetouſneſs which is Idolatry*, or *a God* *Phil.* 3. 19. *of your Belly* by Luxury, and the too much indulging of carnal delights?

3. Have

3. Have you not *ſet up your idols in your own heart*, idolized your own imaginations, by believing and worſhipping God otherwiſe then himſelf hath preſcribed, either immediately in his Holy Word, or mediately by the Miniſtry of his holy and true Church? *Ezek.* 14. 4. *Pſ.* 81. 9, 12. 2 *Cor.* 10. 5. *Deut.* 4. 2. *Heb.* 13. 7.

4. Have you worſhipped God as with all internal devotion of Soul, ſo alſo with all external, humble and low proſtration of Body? For in being forbidden to fall down to ſerve Idols, or any falſe gods, you are thereby bidden to fall down in ſerving the Lord. *Pſ.* 95. 6. 1 *Cor.* 6. 20.

5. If *you abhor Idols*, examine if you have not been guilty of *Sacrilege*, which *is to rob God in Tithe and Offerings*, or of whatſoever is devoted to his Service. Both of which ſins are equally condemned by this Law: for as by *Idolatrie* God is robbed in his ſervice; ſo by *Sacrilege*, in the ſupport and maintenance of his ſervice. *Rom.* 2. 22. *Mal.* 3. 8.

The Third Commandment.

Thou ſhalt not take the Name of the Lord thy God in vain, &c.

Examination by the Third Commandment.

HAve you not profaned the Name of God, either,

1. In your Thoughts, by entertaining any misbecoming apprehenſions of God's Majeſty, and ſuch as are vain and mean, and far below the *Name*
Pſ. 99 3. of God, which is *great, wonderful and holy?* Or,

Jam 2. 7. 2. In your Words, by any ſcurrilous and irreverent diſcourſes of God, or impertinent and unſeemly addreſſes unto him? Or,

3. In your Actions, by the ungodlineſs and injuſtice of your converſa-
2 Sam. 12 14. Rom. 2. 23, 24. tion, giving occaſion to others *to blaſpheme his Name?*

** Lev. 19. 12. Matt. 5. 34. Jam. 5. 12.* 4. Have you taken no * falſe and unlawful Oaths, nor yet been guilty of too ordinary, cuſtomary ſwearing in diſ-

discourse, or cursing by the dreadful Name of God, which is onely to be mentioned for adoration and blessing? *Ps.*109.17 *Jam.*3.10

5. Have you carefully observed those lawful Oaths you have taken in order to subjection to higher powers, nor yet have taken any that have been contrary thereunto? *Ezek.* 17. 18, 19. *Zach.* 8. 17.

6. Have you to the utmost of your power observed all just promises made unto others, though to your prejudice in your outward affairs? *Psal.*15.4.

And because the Name of God is to be honoured in all things that have his Name enstamped thereupon; you may therefore upon this Commandment examine as to the duties you owe, first, *to the Word*, secondly, *to the Sacraments*, thirdly, *to the House of God.* *Lev.* 21.6. *Deut.* 28. 58. *Jer.* 34. 15, 16.

As to the Word of God.

1. Have you a far more venerable esteem for *the Word of God*, then for *the word of man*, though spoken in the Pulpit, wisely distinguishing betwixt the *divine inspiration* of the one, and the *humane invention* of the other? 1 *Thess.* 2. 13.

2. Do

2. Do you believe unfeignedly all
Pſal. 19. 7, &c. that God hath ſpoken in his Holy Word, whether by doctrine or example, promiſes or threatnings? and have the promiſes of God's Word allured you to obey its precepts, and the
Pſ. 90. 11. threats (confirmed by examples) deterred you from doing what is therein prohibited?

3. Have you not placed your Religion in the bare reading of Holy Scriptures, and hearing of Sermons, with-
Mar. 4. 24. out due conſideration of the weight and true meaning of what you have heard or read, and without the careful
Jam. 2. 22. practice thereof in your life?

4. Have you not made your own *private interpretation* of Scriptures, nor
2 Pet. 1. 20. 2 Pet. 3. 16. *wreſted* any Text to another ſenſe then the Holy Spirit of God intended
1 Tim. 6. 3, 4, 5. Tit. 3. 9. therein, either to pleaſe your own fancy, or maintain ſome private opinion, or to miniſter to contention and diſpute?

5. Have you not uſed the Word of God in ordinary and common talk, either to excite to merriment and laughter, or to ſhew your own wit, and ſecretly boaſt of your reading and readineſs therein?

As to the Sacraments which Christ hath ordained in his Church.

1. In general; Have you a very high and holy esteem for those blessed means of Grace and mysteries of Salvation, believing unfeignedly the great necessity and efficacy both of *Baptism* and the *Lord's Supper*, and not upon any pretexts or pretences neglecting the devout and reverend use of either, as occasion and opportunitie hath been offered? *Joh.* 3. 5. and 6. 53.

2. Have you not profaned the consecrated Elements of either Sacrament, by esteeming and using them as common things? *Act.* 10. 14, 15.

3. As to Baptism in particular, your grand dutie is, to examine your self frequently by that solemn Vow you made when Christened, confessing and bewailing your manifold transgressions thereof, and daily renewing your Covenant with God; resolving and promising daily to forsake the Devil, the World, and the Flesh, and devoting your self to the sacred service of God by a true and lively Faith, and Obedience to his Commandments. The breach of which Vow unto God

is

is a greater offence then that of ordinary Swearing: becauſe in the one God is but call'd upon as *a witneſs*; but in the other he is *a party* concerned.

Concerning the Sacrament of the holy Body and Bloud of *Chriſt*, examine,

1. How often you have neglected to come, being invited, to that bleſſed Feaſt. And here conſider the cauſes of this ſin: which are, 1. ignorance of your Duty, joyned with a ſlothful and careleſs neglect to take pains for inſtruction, or apply your ſelf to your Paſtour for direction; 2. the terrour of unworthy receiving conſidered, but the duty to receive not remembred; 3. impenitence, and continuance in ſin, preferr'd before the Sacred Religious actions of a due preparation, and devout participation of that Bread of life.

Iſ. 55. 1, 2, 3.

Iſa. 5. 13.

1 *Cor.* 11. 28, 29.

Iſa. 55. 7.

2. Notwithſtanding which impediments, examine, have you not preſumed to come to that Sacred Feaſt, being ignorant of *the nature*, of *the ends*, and *benefits* thereof, and ſo received the ſame unworthily, *not diſcerning the Lord's body?* Or having knowledge,

1 *Cor.* 11. 27, 29.

3. Have

3. Have you accordingly prepared your ſelf aright, to come unto that celeſtial banquet; and that, 1. by a through examination of your ſelf, to find out your ſins and failings, 2. by a full confeſſion of them to God, and in ſome caſes to Man, and that, 3. with all contrition and godly ſorrow for ſin, and, 4. with a full purpoſe of amendment; renewing your covenant with God, contracted in the foregoing Sacrament of Baptiſm, and now to be ſealed in the Sacrament of *Chriſt*'s Bloud?

1 *Sam.* 7. 6. *Jam.* 4. 8, 9, 10. *Act.* 3. 19. *Heb.* 10. 16, 17.

4. Have you with all reverence and humility, both of Soul and body, approached to that Sacrament? and have you received the ſame, 1. with a lively Faith in the mercies of God, through the merits of *Chriſt*; 2. with all Devotion and thankfulneſs of heart, in the grateful acknowledgment of God's infinite love, in giving his Son to be both *the price* of your Redemption, and *the food* of your Soul; 3. with an entire and unfeigned Charity towards all men; 4. being inwardly affected with a ſpiritual joy in the Lord?

1 *Cor.* 6. 20. *Ro.* 5. 1, 2. *Joh.* 3. 16. 1 *Tim.* 1. 15. 1 *Pet.* 1. 18, 19. *Joh.* 6. 51. *Matt.* 5. 23, 24, 25. *Iſa.* 12. 3.

5. After the participation of thoſe divine Myſteries, examine, 1. whether

ther you feel your former ſinful motions, ſenſual and worldly luſts dying and decaying in your heart: 2. whether you have any ſenſe of God's mercy refreſhing your Soul as to the pardon of your ſins paſt; and, 3. of Grace quickening and ſtrengthning you to ſerve God more ſincerely and induſtriouſly for the time to come. If not, you may juſtly ſuſpect your ſelf guilty, either of an undue preparation, or ſome ſinful defect in the participation thereof.

Rom. 14. 17.

And becauſe the Name of God is called not onely upon his *Word* and *Sacraments*, but alſo upon the *Place* where thoſe are adminiſtred; examine whether you have made your approaches to that Houſe which is called by his Name, *(viz.) the Temple of the Lord, the houſe of God*, &c. and demeaned your ſelf therein with that lowly Reverence and Humility, both inward and outward, as becomes the place that is ſeparate to his ſervice, and ſanctified by his ſpecial preſence therein. If otherwiſe, remember with horrour, *if any one defile* or *profane the Temple of the Lord, him ſhall God deſtroy; for the Temple of God is holy.*

1 *Cor.* 3. 17. *Pſ.* 93. 5. *Matt.* 21. 13. *Pſal.* 5. 7. 132. 7. *Pſ.* 11. 4. *Hab* 2. 20

1 *Cor.* 3. 17.

'Tis

'Tis here objected, that the immediate following words [*which Temple ye are*] do imply this Text to relate to holy Perſons, not to any holy Houſes of God. But 'tis anſwered, That this makes not void that duty of holineſs which becometh the Houſe of God, but rather confirms the ſame: for theſe words [*which Temple ye are*] are an illation or conſequence flowing from this which the Apoſtle takes for an undeniable principle, [*The Temple of God is holy.*] And the plain and full meaning of the whole Verſe is in other words briefly this. The *material Temple* or Houſe of God is a figure of the *myſtical Temple* or People of God. As therefore the material Temple is an holy place, being ſanctified to the holy Service of the moſt Holy God; and whoſoever profanes the ſame by irreverent and undecent carriage there, him will God deſtroy: ſo the People of God, being his myſtical Temple, muſt keep themſelves undefiled and pure both in heart and life, that God deſtroy them not.

The Fourth Commandment.

Remember that thou keep holy the Sabbath-day, &c.

Examination by the Fourth Commandment.

1. HAve you wiſely diſtinguiſhed betwixt times ſacred and profane, by eſteeming of ſuch days as are devoted to the ſervice of God, in a ſelect and ſeparate reſpect, from ſuch as are common or ordinary days allowed for the ſervice of man?

Eccluſ. 33. 7, 8, 9.

2. Have you not omitted the Chriſtian Duties required to the Sanctification of the Lord's day, and of every day holy to the Lord; *viz.* 1. the publick Prayers with Thanksgivings, the *Pſalms and Hymns and ſpiritual Songs* in the Lord's Houſe; 2. the offices of Charity, Alms-deeds, Viſiting the ſick?

Eph. 5. 19. *Iſa.* 56. 7. *Matt.* 12. 12. *Mar.* 3. 4.

3. Have you not profaned any days devoted to God's publick Worſhip, by doing ſuch ſervile works that might

Iſa. 56. 2. *Ex.* 20. 10.

might be omitted, or by going unneceſſary journeys, or by ſpending the ſame in idleneſs or vain ſports, luxury and wantonneſs ? *Iſa.* 58.13.

4. Have you obſerved not onely the *Feſtival days*, but alſo thoſe daies of *Faſting* and *Humiliation* which have been obſerved in all ages of the Church of *Chriſt*, by the devout people of God, and are injoyned by lawful Superiours, in order to the obedience we owe to the Commands of God ? *Joel* 1. 14. *Matt.* 6. 16. 1 *Cor.* 7. 5. *Lev.* 16. 29, 30.

5. Have you kept the true Chriſtian ſpiritual Sabbath, which is to reſt from the ſervice of ſin, and to be wholly devoted to the ſervice of God here ; ſo that you may reaſonably hope to keep an eternall Sabbath of peace and joy with God and all the Chore of Heaven hereafter ? *Heb.* 4 9, 10, 11.

The

The Fifth Commandment.

Honour thy Father and thy Mother, &c.

Examination by the Fifth Commandment.

THE Chriſtian Duties enjoyned in this Commandment are as many as there are Relations of *Superiority* and *Inferiority* amongſt men.

1. As to your *natural* Parents: Have you not been ſtubborn and irreverent in your carriage towards them? Have you not ſecretly deſpiſed them in your heart, nor openly publiſhed their infirmities? Have you not ſlighted their wholſome admonitions, nor diſobeyed their lawful commands? Have you not neglected to comfort and relieve them, to the beſt of your power and skill, in their ſickneſs, wants, weakneſs, and old age? and have you not ſecretly coveted their eſtates, though by their death?

Deut. 21. 18. *Prov.* 20. 20. and 23. 22. *Prov.* 30. 17. *Pro.* 1. 8. & 4. 1. & 13. 1. *Eph.* 5. 1. *Eccluſ.* 3. 12, 13. *Mar.* 7. 11, 12.

2. If you be a Father or a Mother of Children, examine, 1. have you taken

taken care to ſee they were rightly and in due time Baptized? 2. that they be taught, as ſoon as they are able to learn, what a ſolemn Vow was made in their name when Baptized, with the Principles of Religion implied therein, and depending thereupon? 3. to correct them for their offences, that they contract not a cuſtom in ſin? 4. to give them good example? 5. to pray for them in private, and openly to give them your bleſſing? 6. to provide for them according to your ability; and not to ſpend in needleſs riot, or otherwiſe, what ought to have been reſerv'd for their maintenance? *Eph.* 6. 4. *Heb.* 12. 9, 10, 11. *Eccluſ.* 3. 9. 1 *Tim.* 5. 8.

3. As to your *civil* Father, who is *the King as Supreme*; have you not been cenſorious and malapert, in judging and traducing him or his government? Have you not grudged to pay him toll or tribute; refuſed to obey his lawful commands; had no hand in riſing up againſt him, nor contributed thereunto, by ſowing ſedition and faction, ſpreading infamous reports——? 1 *Pet.* 2. 13, 14. *Jud.* 8. 2 *Pet.* 2. 10, 11. *Rom.* 13. 6. *Tit.* 3. 1. *Rom.* 13. 1, 2. *Pro.* 24. 21. *Eccles.* 10. 20.

4. As to your *ſpiritual* Fathers, the Biſhops and Paſtors of *Chriſt*'s Church; have you not deſpiſed their Calling, 1 *Tim.* 3. 1, 13. *Luk.* 10. 16.

1 *Tim.* 5. 17. *Heb.* 13. 17 *Eccles.* 7. 29. ling, but honoured them according to their respective degrees and stations in the Church of *Christ?* Have you not slighted and disobeyed those commands and admonitions which God by them hath given you? Have you not denied or diminished their dues, *Joh.* 10.4, 5. or payed them grudgingly? Have you not forsaken your lawful Pastor, 2 *Tim.* 4. 3, 4. to follow after factious Preachers, or such who more tickle your itching ears; which is the issue of a corrupt *Prov.*29.1. heart, and the high rode to errour *Isa.* 29.21. and falshood? Have you not been angry when told of your faults, or put in mind of the errours of your waies, and refused to return and amend thereupon?

5. Have you been respective and lowly in your demeanour to all your Superiours, whether in age or office, learning and judgment, temporal estate and preferment, giving to each *Rom.* 12. 10. the honour due to their respective 2 *Tim.* 2. 20. conditions; and this though you 1 *Pet.* 2. 17. have no dependence upon them, nor hopes to receive any benefits from them?

6. Have you been meek, gentle, courteous and affable unto all men, as becomes the Spirit of a true Christian;

ſtian; not high and haughty, churliſh and diſtaſteful in your carriage towards any; ſlighting, undervaluing, ſcorning your equals, if not your betters, in ſome reſpects? However, the truly humble good Chriſtian *eſteems others better then himſelf.* *Tit.* 3. 3. *Phil.* 2. 3.

7. If you have any perſons under your command, as a Maſter of a Family, have you not been over-harſh and rigorous towards any of your Servants, nor defrauded them of their wages? and have you preſerved them to your power from the wrongs of others? and have you taken care, what in you lies, for the good of their Souls; *viz.* that they be Catechized in the principles of Religion, and duly frequent the publick Worſhip of God, both in Church and family? *Eph.* 6. 9. 1 *Sam.* 12. 3. *Gen.* 18. 19. *Joſ.* 24. 15.

8. If you be a Servant, examine, have you been obedient to your Maſter in all his lawful commands? juſt and true in the managing his buſineſs, ſo that he hath ſuffered no loſs, either by your careleſneſs, or diſhoneſty? and hath your carriage towards him been ſubmiſſive and meek, not anſwering again, when provoked by hard language? *Eph.* 6. 5. *Tit.* 2. 9, 10.

9. In a word, have you obeyed that admo-

admonition of S. *Paul*, which is the more full meaning of this 5. Commandment, *Render therefore to all men their due; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the Law.*

Rom. 13. 7, 8.

The Sixth Commandment.

Thou shalt do no murther.

Examination by the Sixth Commandment.

THere are several degrees of *Murther* in this Law prohibited; and though you have not been guilty thereof by bloud-shed, yet examine,

1. Have you not been guilty of immoderate *Anger*, been peevish, and disquieted at trifles, at slight miscarriages of others, and inconsiderable accidents about you?

Matt. 5. 21, 22.

2. Hath not your anger swelled into

into wrath and fury, nor been drawn out into hatred and malice, nor broken out into bitter and opprobrious language, *rendring evil for evil, and railing for railing*, brawling and quarrelling for any offence; going to law upon petty and ſmall occaſions of treſpaſs? *Pro.* 27. 3. 4. *Eph.* 4. 31. *Jam* 1. 19. *Matt.* 5. 22. 1 *Pet.* 3. 9. *Matt.* 5. 40.

3. Have you not *envied* the good parts and endowments, or the wealth and preferments, or the flouriſhing eſtate of others, in any reſpect, though they may be wicked and unworthy? *Pſ.* 37. 1. *Rom* 13. 13.

4. Have ye harboured no ſecret grudge in your heart towards any perſon, nor entertained any ſecret thoughts and deſires of *revenge?* *Lev.* 19. 18. *Matt.* 5. 38.

5. Have you not ſecretly rejoyced at the loſſes, croſſes, diſgraces or death of any? *Prov.* 24. 17. *Rom.* 12. 15.

6. Have you no way impaired the health either of the Souls or bodies of others; either by hurting, maiming, wounding any perſon in body, or tempting them to ſin, to the ruine of their Souls, or provoking their ſpirits, or neglecting to perform the Chriſtian duties of Charity, both corporal and ſpiritual, unto them? *Exod.* 21. 22, &c. *Matt.* 18. 6 *Gal.* 5. 26.

7. Hath your demeanour been with

Matt. 11. 29. *Eph.* 4. 32. all meekneſs and humility, being loving, kind, tender-hearted, pitiful, peaceful, and eaſie to be entreated, with the ſeveral qualifications of true Chriſtian

1 *Cor.* 13. 1, &c. charity, without which no true Chriſtianity?

8. Have you not impaired your own health, by ſurfeiting, drunkenneſs, uncleanneſs, or giving way to any unruly luſts, paſſions, and deſires,

Prov. 21. 16. even againſt your reaſon and judgment?

The Seventh Commandment.

Thou ſhalt not commit adultery.

Examination by the Seventh Commandment.

THE Chriſtian Vertues in this Law commanded are *Chaſtity* and *Temperance*, the one being not to be preſerved without the other: and of both theſe there are ſeveral degrees; the

the tranſgreſſion of each of which is to be here examined. And,

Firſt, Concerning *Chaſtity*; becauſe the uncleanneſs of the heart is as vile before God as any act of that kind before man, examine, *Matt.* 5. 28.

1. Have you not pleaſed your fancy with looſe and wanton imaginations; nor ſuffered unchaſt thoughts ſo long to dwell in your heart, till by the corrupt bent of its concupiſcence they have grown into unruly luſts? and have you endeavoured to ſubdue thoſe luſts, and not ſuffered them to break out either, 1. into any filthy communication, ſcurrilous and obſcene ſpeeches? 2. into any ſinful ſolicitations and temptations of others to commit uncleanneſs with you, by the wantonneſs of the eyes, hands, tongue? *Col.* 3. 5. *Eph.* 4. 29. *Matt* 5. 29, 30.

2. Have you not gazed upon any perſon, till your eyes have betrayed your heart ſecretly to luſt, and ſinfully to enjoy them? *Matt.* 5. 8.

And as to the acts of corporal uncleanneſs, they are of ſuch a loathſome nature, as not fit to be *once named* amongſt Chriſtians; your own Conſcience will be your beſt guide for your examination in ſuch particulars: wherein conſider and ſeriouſly weigh *Eph.* 5 3.

the aggravating circumſtances of Time, Place, Perſon; the unruline ſs of your luſt, againſt all the laws of God and Nature, right Reaſon, and holy Religion: conſider the incon-
1 *Cor.* 6. 15, &c. ſiſtency of every ſuch deed of darkneſs with the purity of your profeſſion,
Eph. 5. 5. and your relation of being *a member of Chriſt, a child of God, and an heir of Heaven.*

Upon the conſideration of this, let this Memento of that one Father have a deep impreſſion upon your Soul; That *in every luſt of uncleanneſs, as the unlawfull flame thereof goes up into Heaven, ſo the filthy ſtench thereof goes down into Hell.* And as another Father obſerves, *I am perſuaded that the greateſt number of the Souls tormented in Hell have been leſs or more guilty of this Sin.*

Secondly, And becauſe unlawful
Jer. 5. 7, 8. luſts are nouriſhed and maintained by *Intemperance*, and that chiefly,

1. In Eating and Drinking, either more, or more often then is conducible to the two ends of feeding; firſt, to maintain life, ſecondly, to preſerve health; examine, how frequently you have croſt theſe ends of God and Nature, either, 1. by too much curio-

ſity

ſity and daintineſs to pleaſe an exotick palate, and humour a rebellious appetite; or, 2. to maintain and ſtrengthen the luſts of the fleſh; or, 3. to pleaſe and humour others. And herein by drinking to exceſs conſider, firſt, the ſinful expence of your Time; ſecondly, of your Talent and eſtate; thirdly, of the health and good temper of your Body; fourthly, of the ſoundneſs and quickneſs of all the faculties of your Mind; fifthly, of what might and ought to have relieved the poor; ſixthly, of contracting the guilt of the exceſs of your companions, at leaſt by your compliance with them, if not tempting of them to drink: the which, though it be lookt upon as a matter of jeſt and merriment, yet 'twill end in ſadneſs and woe. And though perhaps, through the ſtrength of your brain, and good conſtitution of body, you may come off from your exceſs without any viſible diſtemper; yet that frees you not from the ſad woe to ſuch denounced. And 'tis woful enough, that this beaſtly ſin of eating and drinking to riot and exceſs is inconſiſtent, as the former, with your Chriſtian profeſſion, and hopes of Heaven.

Prov. 23. 3. *Deut.* 31. 20. & 32. 15. *Eccluſ.* 9. 12. *Luk.* 21. 34. *Eccluſ.* 37. 29, 30, 31. *Luk.* 16. 19, &c. *Prov.* 23. 29. *Iſa.* 56. 12. *Wiſd.* 2, 6, &c. *Hab.* 2. 15, 16. *Iſa.* 5. 22. *Luk.* 6. 25. 1 *Cor.* 6. 10. *Gal.* 5. 21.

2. And since an account must be given of your pretious Time, examine whether your intemperance in diet hath not often engaged you to spend your time either in immoderate sleep or slothfulness, whereby the sinful lusts of the flesh are fomented; which was the sin of *Sodom:* and 'tis the onely business of the slothful man to tempt the Devil, who tempts man unto all other sins.

Thess. 5. 7. *Isa.* 56. 10, 12. *Ezek.* 16. 49.

3. Intemperance and excess in Apparel is not onely a sign of pride and vain-glory, but a symptom and allurement to unlawful lusts. Examine if your attire be such as is, 1. agreeable to your rank and condition; neither affectedly sordid, nor too curiously fine and costly: 2. answerable to the ends of cloathing; *viz.* first, to cover your nakedness, secondly, to preserve, by moderate warmth, the health of the body: in either of which respects to affect gorgeous apparel, or to be proud of the same, is to *glory* in your *shame*; to cover which shame, the use of garments was first instituted. Again, have you not envied others for the bravery of their apparel, but rather pitied their folly; remembring that the true ornament of a Christian

Luk. 7. 25. *Luk.* 16. 19. *Phil.* 3. 19. *Gen.* 3. 21.

is

is the *hidden man of the heart, even the ornaments of a meek and quiet ſpirit?* 1 *Pet.* 3. 4.

4. Recreations are not onely uſeful, but neceſſary to recruit the vigour both of the Soul and body, when over-toil'd with labour; but are too often the foments of unlawful luſts: and therefore as to theſe, examine, 1. that your recreations be in themſelves lawful, neither diſhonourable to God, nor ſcandalous and injurious to man: 2. that they be not unſeaſonable, to the hindrance of any duty to God or man: 3. that you be not immoderate in their uſe, by making that your imployment, which ſhould onely fit you for employments more uſeful: 4. that your recreations be not what they are vulgarly call'd, *paſtimes*; it being ſtrangely imprudent to ſpend that pretious time in toys and vanities, which is lent onely to work out the eternal Salvation of your Soul.

Eccl. 2. 10. 11. & 3. 12, 13. 2 *Sam.* 11. 2, 3. *Eph.* 5. 11. *Eccl.* 3. 1. *Eccl.* 8. 5. *Eccl.* 2. 1, 2, 3. *Phil.* 2. 12.

The Eighth Commandment.

Thou ſhalt not ſteal.

Examination by the Eighth Commandment.

A Man may *ſteal*, and play the thief, 1. to himſelf, 2. to others.

1. As to the firſt, conſider, if you have not ruin'd, decayed or diminiſhed the eſtate God hath given you, either, 1. by your own careleſs and imprudent management thereof; or, 2. by the careleſneſs and profuſeneſs of others, whom you intruſted, but not diſcreetly regarded; or, 3. by your ſloth and negligence in your calling; or, 4. by your prodigal and profuſe miſpending; or yet on the contrary, 5. by pinching and too much ſparing, and denying thy ſelf the full and lawful enjoyment of thy riches: the which with ſeveral others are the cauſes of poverty, and kinds of ſelf-robbery.

Prov. 24. 30, 31.

Prov. 6.6. & 13. 4. and 19. 15.

Prov. 18.9.

Eccles 6. 1, 2.

Prov. 24. 34.

2. As

2. As to injuſtice towards others, examine your ſelf, 1. by the publick ſins of oppreſſion, or grinding the face of the poor: 2. of making hard bargains with the neceſſitous; of every forcible way either to get, or to keep what not of right, or more then of right belongs to you: 3. by the private ſins, 1. of pilfering and filching, which is properly call'd ſtealing; 2. of cogging and lying to couzen and deceive; 3. of cunning to defraud and circumvent, in buying and ſelling, lending and borrowing, lending to the loſs of the borrower, borrowing and not paying again; by falſe weights and meaſures, by counterfeit coin, naughty money, and the like unjuſt dealings.

1 Kin. 21. 1, &c. *Iſ.* 3. 14, 15. *1 Sam.* 12. 3, 4. *Luk.* 19. 13, &c. *1 Theſſ.* 4. 6. *Deut.* 15. 7, 8, 9. *Pſ.* 37. 21. *Hoſ.* 12. 7.

Have you not robbed God in tithes and offerings? nor his Prieſts in their accuſtomed dues? nor the King's Majeſty in his Tribute, cuſtoms, honour and obedience due to him? nor the labourer of his hire, or ſervants of their wages? nor yet deprived any perſon of what either by law or cuſtom belongs unto him? All which with many more particulars are tranſgreſſions of that golden rule of righteouſneſs and charity, *Whatſoever ye*

Mal. 3. 8. *Eccluſ.* 7. 29, 30, 31. *Rom.* 13. 6. *Luk.* 10. 7. *Jer.* 22. 13. *Rom.* 13. 7, 8.

Matt. 7. 12. *would that men ſhould doe unto you, even ſo doe unto them.*

Deut. 15. 7, &c. Pſ. 41 1. & 112. 9. 2 Cor. 9 9. Pro. 29. 7. Iſ. 58 7. Eccl 5. 11. Luk. 2. 11. Pro. 3 27. 2 Cor. 8. 12, 13, 14.

Have you not been uncharitable to the poor and indigent, either by not giving, or not lending to ſupply their wants? or by railing, reviling, and uſing opprobrious language towards them? Want of charity is no other then downright robbery: for the poor man's livelihood is the rich man's ſuperfluity, and that is the poor man's due: it being as equal juſtice for the rich to relieve the poor, as 'tis for the poor not to ſteal from the rich.

Eccluſ. 34. 21. This ſin is alſo a tranſgreſſion of the former law: for *the bread of the needy is their life, and he that defraudeth him thereof is a man-ſlayer.*

The

The Ninth Commandment.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Examination by the Ninth Commandment.

NOt onely of all falſe and evill ſpeaking, but *of every idle word that men ſhall ſpeak, they ſhall give an account in the day of Judgment.* And therefore to make up your accounts againſt that great day of trial, 'twill be neceſſary to commune with your *heart, out of the abundance whereof the mouth ſpeaketh,* Matt. 12. 36, 37. 12. 34.

1. Whether you have been guilty of any *officious* lies, by ſpeaking falſely either in the cauſe of God, or of man. The firſt being unlawful, the ſecond is highly ſinful, though my neighbour may be benefited thereby. Job 13. Col. 3. 9. Pſ. 12. 2. Eccluſ. 20. 24, 25. and 25.

2. Have you told no *ſcurrilous* lies, *vain-glorious bragging* lies, to pleaſe and

and humour your own and your companions ſenſual inclinations?

*Pſal.*24 4. *Pro.*12 17. & 13. 5. 3. Have you told no falſe ſtories to allure others to be of your mind and judgment, though you be in an errour? And 'tis very evident that you are both deceived your ſelf, and deſire to deceive others, when you tell a lie to maintain your opinion: for Truth ſtands in need of no lie to ſupport it.

*Prov.*18.8. and 24.28. *Eccluſ.*19. 8. and 20. 25. *Eph.*4.25. 4. Have you told no *infamous* lies and ſcandalous ſtories, to detract and blemiſh the good name of any? If ſuch ſtories ſhould be true, 'tis uncharitable; but when falſities, abominable to report and ſpread them.

*Matt.*7. 3, 5. Have you not talk'd of the moat in your brother's eye to his diſgrace, being blind as to the beam in your own? And have you not judged raſhly, cenſured uncharitably of other mens actions, *viz.* not in the better, but worſer ſenſe?

*Prov.*26. 24, 25, 26. 6. Have you not flattered with your lips, profeſſing more love and reſpect to any then has been truly in your heart towards them?

*Exod.*23.1. 7. Have you neither publickly nor privately teſtified what is falſe, to the diminution either of the reputation or eſtate of any man?

8. Have

8. Have you uſed no opprobrious language, as, *thou fool, knave?* —— *Matt.*5.22.
nor *anſwered railing for railing?* —— 1 *Pet.*3.9.

The ſin of evil ſpeaking is much aggravated from the qualitie of the perſons evil ſpoken of. As, 1. for Children to ſpeak evil and reproachfully either of or to their Parents: *Pro.*20.20.
2. for a people to ſpeak evil of their Paſtours: 3. for Subjects to ſpeak evil of their King and his Miniſters of State. Which is the humour of falſe Prophets and Hereticks; it being the practice of Orthodox Paſtours, *to put their people in mind to be ſubject to Principalities and Powers, to obey Magiſtrates, to ſpeak evil of no man,* &c. *Jer.*18.18. *Exod.*22.28. *Jud.* 8. *Tit.*3.1,2.

The

The Tenth Commandment.

Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Examination by the Tenth Commandment.

Matt. 5. 28. 1 *Theſſ.* 4. 5. 2 *Sam.* 11. 2. *Hab.* 2. 9 *Luk.* 12. 15. 1 *King.* 21. 1, &c.

1. HAth no luſt inflamed your breaſt towards the Wife or Maid of another, or to covet whatſoever of his you vainly conceive ſerviceable to your ſinful pleaſures? So luſted *David* after the wife of *Uriah*.

2. Have you not coveted the houſe, lands, preferments, offices, or whatſoever is enjoyed by another, in order to your worldly profit? So coveted *Ahab* the vineyard of *Naboth*.

3. Have you not ſecretly wiſhed the loſs

loſs or ruine of your neighbour's health, peace, credit, liberty, life, *or any thing that is his*, in order either to your pleaſure or profit? *Job* 31. 29, 30. 1 *Joh.* 2. 11. and 3. 15.

4. Have you not envied the flouriſhing eſtate of any, either in reſpect of their wealth, eſteem, honour, preferment,— and this whether in reference to your ſelf, or to your friend? *Num.* 11. 28, 29.

5. Have you been content with your preſent ſtate and condition in this world, how mean ſoever; not roving after the exteriour conſolations of the creature abroad, the onely way to loſe contentment in your ſelf at home? *Phil.* 4. 11. 1 *Tim.* 6. 8. *Matt.* 6. 19, 20. *Heb.* 13. 5.

6. Have you been diligent and induſtrious in the duties of your calling, (without all carking ſolicitude,) both for the ſupport of your ſelf and yours, and for the relief of others? *Prov.* 13. 4. *Eph.* 4. 28. 2 *Theſſ.* 3. 8.

7. Have none of thoſe great *Diana's whom all the world worſhippeth*, viz. *the luſts of the fleſh*, or voluptuouſneſs, *the luſts of the eyes*, or covetouſneſs, *the pride of life*, or ambition, taken up more room in your heart then the love of God, and the joys of the world to come? 1 *Joh.* 2. 15, 16.

My ſoul cleaveth to the duſt: quicken me, O Lord, according to thy word. *Pſal.* 119. 25.

CHAP.

CHAP. V.

The Examination of Religious actions.

Such is the infelicity of our humane condition upon earth, that we frequently treſpaſs againſt the Majeſty of Heaven, not onely by doing what God hath by his holy Laws forbidden, but
Gen. 4. 4, 5. alſo by the irregular performance of thoſe holy acts of Religion which he hath commanded.

And herein a more ſtrict ſcrutiny is required, a more narrow ſearch into all the ſecret receſſes and corners, windings and turnings of the corrupt heart: becauſe the ſins of ſuch actions as be outwardly holy do commonly lie more cloſely hidden from our apprehenſion and view, then thoſe which have no appearance of holineſs in them. Where,

1. Examine your intention in every good work, what is your chief end and aim therein. For *the light*
Matt. 6. 22, 23. *of the body is the eye:* 'tis the intention, the internall eye of the Soul, which renders every work, either of light

light or of darkneſs, ſinfull or holy.

Conſider then, whether in Almsgiving, Faſting, Praying, Preaching, or any other Religious duty, you intend either, 1. the glory of God, rather then your own glory and eſteem; the praiſe of God more then the praiſe of men: or, 2. the good of your Soul, and the intereſt of Heaven, rather then any worldly ends or intereſts. 3. Whether you perform ſuch or ſuch an holy action out of a true love to God, and obedience to his commands; or rather to pleaſe your ſelf, in following your own imaginations, inclinations and humours: 4. whether to ſatisfy your own conſcience, rather then to prevent the diſcourſes or cenſures of others; 5. to benefit others, rather then to pleaſe your own fancy. And laſtly, whether you have an eye to the recompence of reward in the other world, without reflexion upon any ſecular advantage in this life.

'Tis too common with men, to miſtake their own wills for the Will of God, their own Fancies for Divine Illumination, the love of themſelves for the Love of God, and the revelations of fleſh and bloud for the Dictates of God's holy Spirit.

"The

"The mind of man (ſaith S. *Grego-*
"*ry*) doth often bely it ſelf, and con-
"ceits, both in a good work to love
"what truly it loves not, and alſo in
"an evill work to hate what throughly
"it hates not: nor can ſuch ſecret col-
"luſions of the deceitfull heart of man
"be throughly ſifted and found out,
1 *Cor.* 4. 5. "until the ſecrets of all hearts ſhall be
"diſcloſed in that great day of a gene-
"rall examination and triall.

2. As the end of every Religious action is to be examined, whereby the equity or iniquity, ſincerity or hypocriſy is diſcerned; ſo the care and caution, fervour and devotion of the heart in its performance, is to be
Jer. 48. 10. conſidered: for *Curſed is he that doeth the work of the Lord negligently.* When the heathen Prieſts offered Sacrifices to their falſe gods, in the midſt of their idolatrous Ceremonies an Herald cried unto them, *Age quod agis*, Be intent upon what you are about. And 'tis ſurely unreaſonable to imagine, that the all-ſeeing ſpiritual God, or the God of the ſpirits of all fleſh, ſhould be pleaſed with any worſhip, or act of Religion, where the heart is not wholly intent thereupon, and devoted thereunto.

3. After

3. After any holy action performed in publick, examine your own thoughts, whether they reflect not upon your own dextrous wit, wisedom, elocution, zeal, or holineſs, for any of which you may expect to be praiſed and extolled by men. And though your heart be ſo upright, as not to ſeek and hunt after popular applauſe; yet if you be affected and delighted with the praiſe of men, 'tis not without ſome tincture of vain-glory.

4. Have you not been ſo ſecure, and conceited of your Religious performances, as to lay your ſelf the more open to after-temptations? For the more fervent and frequent you be in holy actions, the more earneſt and forcible will be your temptations. And theſe alſo ſhall the more eaſily prevail againſt you, the more ſecure you think your ſelf of the Divine grace and favour upon ſuch or ſuch Religious Duties conſcienciouſly performed.

CHAP.

CHAP. VI.

The Examination of Repentance.

HAving by all these particulars examined your self to find out your sins, it will be necessary to try your Repentance also; that the great Antidote against the poison of sin be not defective nor counterfeit. And the first particular herein to be examined, is the duty of *Examination* it self.

Psal. 26. 2. 1. Have you daily considered your daily offences, duly weighed them, and emptied them out of your heart by a full and particular Confession of them in the presence of God?

2. Have you so deeply considered your sins in the stain and danger thereof, as to beget in your heart 2 *Cor.* 7. 10. true compunction, and that *godly sorrow for sin which worketh repentance unto Salvation not to be repented of?*

3. Hath not your Repentance been *Luk.* 11. 24. too often an hypocritical mocking *Joh.* 5. 14. of God, by returning again to your sins 2 *Pet.* 2. repented; breaking your promises of 20, 21, 22. amend-

amendment in time of ſickneſs, danger, and the like?

4. Have you *brought forth fruits meet for Repentance?* Such are, 1. more frequent and hearty Devotions for your ſins of ungodlineſs; 2. Alms-givings for your ſins of unrighteouſneſs; 3. Faſting for your ſins of Intemperance. If the tree of Repentance bring not forth ſuch fruits, 'tis neither lively, nor likely to be accepted. *Matt.* 3. 8. *Hoſ.* 14. 1, 2. *Dan.* 4. 27. *Joel* 2. 12. *Matt.* 3. 10. & 7. 16, 17.

CHAP. VII.

Conſiderations with Directions in the Confeſſion of Sin.

1. HAving diſcovered the black ſtains and pollutions of Sin your Soul hath contracted, in the ſtrict Examination of your heart and life by the foregoing particulars, with what other your own judgment and conſcience may ſuggeſt unto you: your next work muſt be, to empty them all out of your Soul, to caſt them out with an abhorrence; which

is

is to be done by a particular and punctuall Confeſſion of them all unto Almighty God in prayer.

Num. 5.6, 7.

Lev. 16. 21. & 26. 40. *Prov.* 28. 13. 1 *Joh.* 1. 9.

Without ſuch a ſincere and through Confeſſion of Sin, the Pardon thereof is not promiſed; and therefore not likely to be obtained by a bare and naked Faith in *Chriſt*, who very probably wil not pardon and forgive men their treſpaſſes, but upon his terms preſcribed.

2. 'Tis not to be imagined, that God therefore commands the Confeſſion of Sins, as if he were ignorant or unmindfull of any of our evill doings; for he hath *ſet* even *our moſt ſecret ſins in the light of his countenance.* But hereby, firſt, in all humility we acknowledge our undeſervings of the leaſt of God's mercies: which, ſecondly, does magnify the glory of his grace, and the greatneſs of his glory: thirdly, we diſcover our ſoars to our Phyſician, and our wants of mercy to the Father of mercies, our great needs of pardon to the fountain of goodneſs: fourthly, we declare our great obligations for pardon granted and mercy obtained: fifthly, our hearts are excited, and our affections inflamed with the greater love of our dear Lord,

Pſal. 90. 8.

Joſ. 7. 19.

Quando homo detegit, Deus tegit; cùm homo celat, Deus nudat; cùm homo agnoſcit, Deus ignoſcit. Aug. *in Pſal.*

Lord, who died to merit ſo great a mercy: ſixthly, the Confeſſion of ſin doth imprint in our hearts the deeper ſenſe, with an abhorrence of them: and laſtly, being cordially done, 'tis an evident ſign that we have abjur'd and forſaken them.

3. But the outward confeſſion of the mouth, without the inward compunction of the heart, is but the ſhell of Repentance without the kernell, a carkaſs without a Soul to quicken it. King *David*, for his onely Sin in the matter of *Uriah*, *every night waſhed his bed*, and (in the day-time alſo) *he watered his couch with his tears*. *Mary Magdalen* alſo with her penitent tears waſhed the bleſſed feet of our Lord: and ſuch muſt be a floud of tears, and not a few drops onely. S. *Peter*, for one ſingle ſin, *wept bitterly*: and 'tis recorded of him, that he never heard the cock crow through the courſe of his life, but by a ſhowr of tears he declared the ſorrow of his heart for his offence. And ſome of the Fathers have ſtyled Repentance *the Baptiſm of tears*, as not to be exactly performed with dry eyes, in an outward verbal Confeſſion of Sin.

1 *King.* 15. 5. *Pſal.* 6. 6.

Luk. 7. 38.

Luk. 22. 62.

Clem. Alex. *apud* Euſeb.

'Tis confeſſed, that for ſins of daily

ly infirmity, ſmall peccadillo's, and frequent failings through ignorance, inadvertency, —— the daily confeſſion of ſins, —— ſaying devoutly, (as S. *Auguſtine*) *Forgive us our treſpaſſes as we*——, will be ſufficient, through the merits of *Chriſt*, to obtain pardon of them: But ſuch ſins as be of an higher and deeper ſtain, ſins of wilfulneſs and preſumption, of perverſeneſs and obſtinacy of mind, and even leſſer, when multiplied and continued, require a deeper ſenſe and ſorrow. For 'tis moſt juſt and equitable, that true and ſincere Repentance be commenſurate to the hainouſneſs of the Crimes repented.

Quàm magnè deliquimus, tam granditer defleamus —— Pœnitentia crimine minor non ſit. Cypr. *Serm. de Lapſ.*

4. That your Confeſſion may flow from *a broken heart*, which will render the ſame *a Sacrifice acceptable unto God through Jeſus Chriſt*, theſe following Conſiderations and farther Directions may be uſefull.

Pſal. 51. 17. 1 *Pet.* 2. 5.

Remember how deeply you ſtand obliged to *keep God's holy will and Commandments, and to walk in the ſame all the days of your life.* This was promiſed in your name when you were Chriſtened; and if you have any ſenſe or conſcience of the Religion you profeſs, you have frequently renew-

newed this your Baptiſmall Vow. And ſurely, to live in obedience to God's Commandments you are deeply obliged, 1. in general, in that he is the great Lord of all the world, to whom all things in Heaven and Earth do bow and obey: 2. more particularly, he is the God of thy life, health, ſtrength, wealth, from whom thou haſt received thy whole ſelf, Body, Soul, Spirit, with all thou doſt enjoy in this life, or canſt hope or deſire to make thee happy, either in this world, or in the world to come.

5. That to offend a God ſo great, ſo good, ſo glorious, ſo gracious, and frequently to tranſgreſs his moſt holy Laws, contracts a guilt of ſuch infinite weight and demerit, as will undoubtedly, without an infinite mercy, ſink thy Soul to the bottom of Hell.

6. Conſider for what fooliſh, petty, trifling things you have offended God: perhaps for a little filthy lucre, or ſome dirty delight, or to pleaſe a rebellious appetite, or to ſatisfy a miſchievous, vindictive, malicious humour, or for the venomous breath of popular applauſe, or the aiery thing of a fanſied eſteem and the praiſe of men,—— wherein the ſervice of every

such unprofitable and brutish lust is preferred before the service you owe to the great Majesty of Heaven, which consists in obedience to his Commandments.

7. Remember and ponder with your self, as the folly, so the filthiness of your Sins, how odious they render you both before God and Man.

First, as for God; he is *of purer eyes then to behold iniquity* [a]. The Sinner with his Sins are equally hatefull unto him [b]. So that your Sins do not onely, 1. rob you of his grace and favour, and, 2. render all your Praiers and all your other acts of Religion abomination unto him [c]; but also, 3. move him to raze your name out of the Book of life [d], and, 4. to deliver you up to have your portion with the Devil and his Angels in that lake which burneth with fire and brimstone *.

[a] *Hab.* 1. 13.
[b] *Job* 4. 8, 9. *Prov.* 13. 5.
[c] *Isa.* 1. 12, 13, 14.
[d] *Exod.* 32. 33.
* *Rev.* 20. 15.

Secondly, as for Man; even wicked men themselves will abhor and revile you for your Sins; but much, very much more hatefull do they render you to all good men, who truly love God, and *hate* all that is *evill*. And questionless, you would be ashamed to look any men in the face, whether

Psal. 11. 6. *Prov.* 29. 27. *Psal.* 97. 10.

ther good or bad men, did they but know all that by you which you know by your ſelf, and which God knoweth better then your ſelf.

8. Call to mind ſome of the moſt aggravating Circumſtances: how ſuch or ſuch a Sin was committed againſt the light of your mind, *wittingly* and *knowingly*; againſt the checks of your Conſcience, *ſtubbornly* and *wilfully*; againſt the admonitions of God's Holy Word, and the dictates of his Holy Spirit, *preſumptuouſly* and *contumacioufly*; againſt your Covenant with God in Baptiſm, and frequently renewed in your Praiers, *profanely* and *perjuriouſly*; againſt your profeſſion as a Chriſtian to make conſcience of your ways, *ſcandalouſly* and *offenſively*.

And this guilt of Scandall is much aggravated, if you be a Maſter of a family, a Paſtour of people, a Parent of children, a Magiſtrate, Miniſter,— In every of which reſpects your Sin is doubled, by the encouragement of others to the like offence by your example.

9. In calling your Sins to remembrance, 'twill be neceſſary alſo to call to mind ſeveral other Circumſtances of many Sins; as the Time when,

the Place where, the Perſons with whom, the Manner how ſuch or ſuch a Sin was committed: *viz.* how bold, how impudent, how ſhameleſs, how peremptory, how furious and unbridled you were in the proſecution of ſuch or ſuch exorbitant deſires, ſuch unruly luſts, ſuch irrationall paſſions. Whether alſo 'twas the firſt or ſecond time onely you tranſgreſſed in the like kind; or whether you have not rather been more frequently guilty, and ſo through cuſtom and continuance your heart is hardened, and your Repentance for the ſame but hypocriticall and feigned, if any at all.

10. The moſt of theſe Conſiderations are of ſo high concernment, that if you will truly turn unto the Lord from all the errours of your ways, your mind muſt dwell upon them, eſpecially upon ſuch as do moſt ſting your Conſcience, and affect your heart, till the pride thereof be humbled, and its ſtubbornneſs ſubdued, and your Soul melt into holy compunction, and your eyes run over with the tears of godly ſorrow.

1 Sam. 7. 6.
2 Cor. 7. 10.
Jam. 4. 9, 10.

11. And becauſe your Soul cannot be truly humbled within you, except your Body be humbled alſo, and God re-

requires both Soul and Body in every act of his ſervice; 'twill be requiſite therefore that you proſtrate your ſelf upon the earth in the confeſſion of your Sins. So holy *David* lay upon the earth, when he faſted and praied for the remiſſion of his ſins. When the people of God made confeſſion of their ſins publickly in the Temple, they did it groveling on the ground, with their faces in the duſt: and to this day the *Jews* doe the ſame in their Synagogues, falling flat upon the earth when they confeſs their ſins, and the ſins of their forefathers.

1 *Cor.* 6. 20. 2 *Sam.* 12. 16.

Wherein that which ſhould yet have a greater influence upon too ſtubborn hearts and ſtiffned joynts, is, the example of our deareſt Saviour; who, when he praied, groaning under the burthen of our ſins, *fell upon his face, and praied, and ſwet drops of bloud, and praied more earneſtly ſaying the ſame words:* herein *leaving us an example, that we ſhould follow his ſteps*; not ſo much to mind variety of expreſſions and multitude of words in our praiers and confeſſions, as to be throughly *humbled* both in body and Soul *under the mighty hand of God*, that he may vouchſafe to raiſe us up out

Matt. 26. 28, 39. *Luk.* 22. 44. 1 *Pet.* 2. 21. 1 *Pet.* 5. 6.

of the mire and clay of all our ſinfull pollutions.

12. This humiliation of your ſelves both in Body and Soul for your Sins cannot be perfectly, ſincerely and throughly tranſacted, except your Prayers be joyned with Faſting. That great *day of expiation*, commanded by God for the putting away of Sin, was a *Faſting-day*: and for this corporall mortification, as well as for the ſpiritual compunction, 'twas called *a day wherein to afflict the Soul.*

Lev. 16. 29, 30. *Iſa.* 58 3, 5. *Joel* 2.12. *Matt.* 17. 21. *Luk.* 2.37. 1 *Cor.* 9. 27. *Gal.* 5.17.

The many admonitions and examples of Faſting, both in the Old and New Teſtament, and its frequent conjunction with Praier, may ſufficiently convince us of the neceſſity of this Duty, when we implore the pardon of our Sins; as alſo of other acts of Mortification for the taming and ſubduing of the fleſh, which hath ſo ſhamefully rebelled againſt the ſpirit, as in the through Confeſſion of Sins is acknowledged.

13. That you may be both humbled for your Sins, and yet not deſpair of mercy and forgiveneſs, meditate upon the bitter Sorrows and Sufferings of our Bleſſed Redeemer.

Behold him with the eye of Faith and

and devout Meditation expanded on the Croſs, as on a Tormenting-rack: ſee him naked, and racked, and wounded, and bleeding for thy Sins: no part of his Body untormented, no power of his Soul unſacrific'd, no drop of his Bloud unſhed for thine offences. His tender Skin and delicate Fleſh was torn, and rent, and razed, by cruell laſhes with forked whips; his Head crowned with thorns, the curſe of the earth; his Sinews crackt, his Veins burſt, his Joynts diſparted, and all his Bones ſtarted aſide: whilſt in the midſt of theſe torments he offered up his Soul a Sacrifice for thy Sins.

And 'tis this precious Bloud thus ſhed and applied to thy heart, if any thing, will mollify its hardneſs, and melt thee into tears of *Compunction* for thy Sins, the cauſe of thy Saviour's Sufferings; into tears of *Compaſſion* with thy Redeemer in his Paſſion for thee; into tears of *Devotion*, in the dedication of thy whole ſelf unto the ſervice of his Majeſty, who gave himſelf wholly to redeem and ſave thee.

And becauſe Meditations upon this ſubject are of all others moſt effectuall to excite Compunction, and Devotion

in the heart, and to obtain mercy; I have therefore annexed ſome ſhort Meditations on the ſeverall Myſteries of our Redemption, and our Saviour's Paſſion, wherein every one may enlarge himſelf, as his Devotion ſhall ſuggeſt.

14. In the Confeſſion of your Sins, as in every of your ſet ſolemn conſtant Praiers unto God, 'twill be very imprudent, and too preſumptuous, to truſt to your own *extempore* expreſſions, and boldly ſay onely what at preſent comes into your mind: for this is to be *as one of them that tempt the Lord.* And by ſuch raſh inconſiderate addreſſes you *offer* to the Allwiſe God *the ſacrifice of fools.*

Ecclus. 18. 23. *Eccles.* 5. 1, 2.

There's no Malefactour that petitions his Judge for the pardon of his crime, but will pen his Petition, and ſtudy to doe it in ſuch words as are pertinent, and not ſuperfluous, that he offend not by any tedious prolix or unneceſſary expreſſions. And we cannot ſurely be leſs conſiderate and carefull, when we petition the Great Judge of the world for the pardon of our Sins, which would otherwiſe ſink our Souls to eternall horrour.

For the right performance therefore

fore of a Duty of ſo high concernment, we have many Forms of Confeſſion upon record in the Book of God, and other books of practicall Devotion both ancient and modern. But becauſe ſuch generalls reach not punctually to the particulars of *Self-examination* propoſed, I have hereunto added, for the greater eaſe of the Reader, a Form of Confeſſion, whereunto every man may adde or diminiſh, as his Conſcience tells him he is guilty or not guilty, alſo as he finds himſelf more or leſs guilty: remembring to enlarge upon every general head of Confeſſion, the enumeration of all ſuch particular Sins as relate thereunto.

Dan. 9. 4, &c. *Hoſ.* 14. 2, 3. *Baruc.* 1. 15, &c. *Luke* 15. 18, 21.

And becauſe there be few devout orthodox good Chriſtians but are affected with what is ancient and primitive, more then with the modes of new and modern Devotion; I have therefore added one Form of Confeſſion out of the *Bibliotheca Patrum*, for its antiquity, and the generall extent thereof.

15. After the Confeſſion of your Sins, the moſt effectuall Praiers you can uſe for the Pardon of them are, next to the *Lord's Praier*, *the Penitentiall*

tiall Pſalmes; the praying whereof with underſtanding and devotion, is truly and indeed to pray by the Holy Spirit of God: for ſuch are undeniably the dictates of God's Holy Spirit. I have therefore added the ſaid Pſalms, with the Lord's Praier, paraphraſed, that in the devout uſe thereof you may *pray by the Spirit, and pray with underſtanding alſo.*

Eph. 5. 18, 19.

1 Cor. 14. 15.

CHAP. VIII.

A Form of Confeſſion of Sin fitted to the Rules of Self-examination, whereunto every one may adde or ſubſtract, as he finds himſelf guilty or not guilty.

In the Name of the Father, and of the Son, and of the Holy Ghoſt, Amen.

BUT I am unworthy, O Lord, to take thy Holy Name in my mouth, aſhamed to lift up mine eyes to

to Heaven; for I have sinned against Heaven and before thee, in that I have daily broken my Vow and Promise made unto the God of Heaven. I am unworthy to be called thy Son, having obeyed the suggestions and done the works of the Devil; and I do therefore justly deserve, as a child of the Devil, to have my portion with him and his Angels: for, with those Apostate spirits, I have not kept to my first estate of Regeneration in Baptism, but have transgressed all the particulars of that Covenant which I made with my God therein.

Sins against the Baptismal Vow in general. To renounce the Devil and all his works;

God be merciful unto me a miserable sinner.

I have suffered my foolish heart to be deceived with the Pomps and Vanities of this transitory life; and have been more enamour'd with the empty, gaudy, flattering felicities of this present World, then with those never-fading joys and unspeakable glories of the World to come.

The Pomps and Vanities of this wicked World;

God be merciful unto me a miserable sinner.

The Pride of life hath ensnared me more to affect the praise of men then the praise of God: and the Lust of

of the eyes hath bewitched me, to prefer the love and ſervice of *Mammon* before the love and fear and ſervice of my Maker.

God be merciful to me a ſinner.

And all the ſinful Luſts of the Fleſh.

I have more readily obeyed the ſinful luſts of the fleſh, then the godly motions of the Spirit: and carnal Concupiſcence hath reigned in my heart, and prevailed in the actions of my life, againſt the dictates both of right Reaſon and holy Religion.

Have mercy upon me, O God, after thy great goodneſs, and according to the multitude of thy mercies, do away mine offences, through Jeſus Chriſt, Amen.

To believe all the Articles of the Chriſtian Faith.

I have not been ſo careful as I ought, rightly and fully to underſtand all the Articles of the holy Chriſtian Faith, whereinto I was Baptized, and made Chriſtian: and my Faith in thoſe Fundamentals of the Religion I profeſs has been weak and wavering, clouded by ignorance, depraved by errour, and diſtracted by many various Opinions, and doubts of the Truth.

God be merciful to me a ſinner.

I have not fram'd the affections of my heart, and the actions of my life, accor-

according to what each Article of my Chriſtian Faith doth imply, and implicitly command: but I have profaned, nay even denied, that Faith by the ſinful works of my hands, which I have profeſſed with my mouth.

God be merciful to me a miſerable ſinner.

I have too often neglected, and been ſometimes aſhamed to make confeſſion of my Faith, when called hereunto by the Miniſter in the Congregation: and moſt juſtly therefore may my Bleſſed Saviour be aſhamed of me at the laſt great Day. But he is merciful, and I a miſerable ſinner.

God be merciful to my ſin, for it is great.

I have not ſtudied fully to know what the Will of my God is, and to underſtand aright thoſe Divine Commandments I am obliged to obſerve: neither have I obeyed thy Will and kept thy Commandments, according to the knowledge I have had thereof. *To keep God's holy Will and Commandments.*

To thee, O Lord God, belongeth mercy and forgiveneſs, but to me ſhame and confuſion of face; for I have rebelled againſt thee, and have not walked in thoſe Laws which thou haſt appointed for us.

Sins

Sins againſt the Firſt Table of the Law.

Sins againſt the Firſt Commandment.

I Have not ſo ſtedfaſtly and unfeignedly believed in thee my God, as not many times to entertain wild and roving thoughts of Infidelity and Atheiſm.

Againſt Faith in God.

I have lived too much and too long without God in the world, ſpending my time either in doing nothing, or nothing to purpoſe, or doing what I ought not; as if there were no God to call me to an account for the expence of my time, and for all my actions in time.

The whole courſe of my life has been a trade of rebellion to my Creatour, of ingratitude to my Redeemer, of obſtinacy to my Sanctifier, of contradiction to a ſincere Faith in the Trin-une God, Bleſſed Father, Son, and Holy Ghoſt; being little better then one of thoſe Atheiſts, who *profeſs to know God*, but *in their works deny him, being abominable, diſobedient, and to every good work reprobate.*

Re-

Remember not, Lord, the ſins of my youth, nor of my riper age; but according to the multitude of thy mercies think upon me, O God, for thy goodneſs.

I have not fully relied upon the all-wiſe and good providence of God, and caſt all my care upon him; but I have often diſtracted my mind with carking cares and fears for the things of this life, and have uſed unlawful and indirect means to obtain and advance my worldly ends and intereſts. *Truſt in God.*

I have leaned to my own underſtanding, truſted to my policy and cunning, made fleſh my arm, and riches my confidence, been puft up by proſperity, caſt down by adverſe occurrents; for want of a ſure truſt and holy confidence in my God.

God be merciful to me a miſerable ſinner.

I have not made my Creatour the chief object of my hope and deſires; but being made *in honour*, after the Image of God, I have made my ſelf *like the beaſts that periſh*, roving in my deſires and vain hopes of conſolation in the Creature. *Hope in God.*

I have fooliſhly hoped to avoid thy threatned Judgments, and yet have not

not avoided the Sins againſt which they are denounced: and I have as vainly hoped to attain thy promiſed Mercies, having not obeyed thy Precepts in order thereunto.

O turn thy face away from my ſins, and blot out all mine offences.

Fear of God. I have not ſtood in awe of thy dreadful Majeſty, ſo as not to ſin, and provoke thee to anger: I have more feared to commit ſin before men, then in the preſence of the All-ſeeing God; more feared the penalty of humane laws, then the threatnings of the Divine; more feared to loſe a little empty credit and eſteem amongſt men, then to incur the diſpleaſure of the Almighty: and the little fear I have had of God hath been more ſervile then filial, more afraid of the puniſhment then of the ſin.

Enter not into judgment with thy ſervants, O Lord, for in thy ſight ſhall no fleſh living be juſtified.

Love of God. The Love of God in my heart is weak and defective, and no better then diſſimulation and hypocriſie; ſince I have not hated what is evil, nor delighted my ſelf in the Lord, and in the ways of his ſervice: ſince I have not obeyed his Laws, nor ſtudi-

ſtudied to pleaſe him, more then to pleaſe my ſelf and pleaſure others: ſince I have not longed after a more full enjoyment of God's Sacred Majeſty in Heaven above, but my Soul cleaveth to the duſt and rubbiſh of worldly vanities.

Withdraw not thou thy mercy from me, O Lord, though my heart hath been withdrawn from thee; but let thy loving mercy and truth alway preſerve me.

I have too often neglected and omitted that indiſpenſable duty of holy Prayers, both publick and private, in the Church and in the Cloſet; taking any light occaſion, ſometimes to omit, ſometimes to curtail my Devotions, and too often glad of ſuch an occaſion. *Prayers unto God.*

I have been too raſh with my mouth to utter Prayers before God that have been impertinent, irregular, and unfit to be offered up to the infinite wiſedom and purity of Heaven.

In the uſe of thoſe holy Prayers which have been weighed in the balance of the Sanctuary I have been both indevout and irreverent, weary of their length, diſpleaſed at their return; cold, dull, heavy and without

out advertency in the effusion of them.

And that which renders the best and most zealous prayers ineffectual, I have presumed to pray in my sins, with an impure heart and unclean hands; so that wherein I might have most confidence, I find nothing but imperfections, weaknesses and defects.

God be mercifull unto me a miserable sinner.

Praises of God.

I have not so seriously considered and entertained so deep a sense of thy great glories in thy self, and manifold graces to us sinful mortals, as duly to praise thee, both with heart and voice, both in the congregation and in the closet: neither hath the light of holy Truth so shined in the actions of my life, *that others seeing my good works, may glorifie thee* also.

God be merciful unto my sin, for it is great.

Sins against the Second Commandment.

O thou who art an Eternal, Incomprehensible, Spiritual, Pure, Invisible Essence, how have I misapprehended thy greatness? My imaginations and conceptions of thee have been

been vain and mean, and far below the excellency, purity and perfection of thy Divine Nature.

And as my thoughts have been rude and unworthy of thee; ſo has my Worſhip alſo been far misbeſeeming ſo great, ſo holy, ſo pure a Majeſty. *Irreligious Worſhip.*

I have not worſhipt thee either with that humble, low proſtration of Body, or yet with that ſincere intenſe devotion of Soul, as was meet I ſhould: I have *drawn near to thee with my lips, when* often *my heart has been far from thee.*

God be merciful unto me a miſerable ſinner.

I have made a God of the World by Pride, and Covetouſneſs, which is Idolatry; and a God of my Belly, by Luxury and Wantonneſs, wherein, and in many more reſpects, I have *ſerved the Creature more then the Creatour, God over all, bleſſed for ever.* *Idolatry.*

I have too much idolized my own Imaginations, both by believing and worſhipping God otherwiſe then himſelf, in his Holy Word, and by the Miniſtry of his Holy and true Church, hath commanded.

God be merciful unto me a miſerable ſinner.

I have

I have too often ſacrilegiouſly robbed my God in Tithes and offerings, uſurping and withholding what hath been conſecrated to holy uſe, diminiſhing and defrauding in the dues of the Church.

Remember not, Lord, our iniquities, nor the iniquities of our fore-fathers; but ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blond.

Sins againſt the Third Commandment.

That Name of Heaven, which is great, wonderful and holy, I have too ſlightly regarded, and too often uſed to promote vanities, and maintain lies.

Raſh Swearing and Curſing.

I have not onely my ſelf too often profaned, but, without regret in my ſelf, or reproof of others, have heard thy holy Name blaſphemed by raſh Oaths and irreligious Execrations; curſing the creatures, my neighbours, nay my ſelf, by that ever-bleſſed Name, which is onely to be mentioned for adoration and bleſſing.

God be merciful unto me a miſerable ſinner.

Perjury.

I have taken many ſolemn Oaths in

in publick, without a right underſtanding of the reſpective contents thereof, and the obligation of my Conſcience thereunto: and what I have underſtood, I have not conſciencioufly kept and obſerved; being guilty of Perjury, both in general Oaths, and in many particular.

I have ſeen the reverend Name and Oath of God impoſed upon the Conſciences of men out of *Tyranny*, as a covert of oppreſſion and injuſtice; and I alſo, partly for fear, partly for favour and affection to unjuſt deſigns, have wickedly taken the ſame Oaths and Engagements: and though *becauſe of* ſuch unlawful *Oaths the Land* ſadly *mourned*; yet have not I been humbled for the ſins and Perjuries of this ſinful Nation.

Thoſe holy and juſt Promiſes I have made, both to God and man, I have not juſtly performed; but have preferred, ſometimes my ſinful pleaſure, ſometimes my ſordid gain and worldly advantage, before the obligations of my Conſcience both by oath and promiſe. *Breach of Promiſe.*

I have not given occaſion to others to ſanctifie thy Name, by my diſcreet, ſober, edifying ſpeech and demeanour; but *Scandal.*

but have rather cauſed the ſame to be profaned, by my idle, light, fooliſh, ſinful words and works.

For thy Name's ſake, Bleſſed Jeſus, thy ſweet and ſaving Name of JESUS, *be merciful unto my ſin, for it is great.*

Againſt the Word of God; I have too ſlightly and negligently both read and heard the Sacred Word of God; through careleſneſs not underſtanding, and through precipitancy and ſelf-intereſt miſunderſtanding and wreſting the contents thereof: and what I have rightly underſtood, I have not conſcienciouſly put in practice.

God be merciful unto me a miſerable ſinner.

and the Sacraments, I have too much ſlighted, and too often profaned, thoſe Holy Sacraments *Chriſt* hath ordained in his Church, as the bleſſed means of Grace and Salvation.

Of Baptiſm, I have not ſeriouſly enough weighed, and carefully obſerved, the Covenant I made with my God in Baptiſm; nor yet informed thoſe committed to my charge, of their obligation to perform the ſame.

I have not been ſo reverent and devout at the adminiſtration of that Holy

Holy Sacrament of Baptiſm, as becometh ſo great a Myſtery of Godlineſs, and the holy offices of its Celebration.

God be merciful unto me, and heal my Soul, for I have ſinned againſt thee.

Of the Lord's Supper.

When I have been invited to that Holy Communion of the Body and Bloud of *Chriſt*, I have often ſlighted ſuch invitations; chuſing rather to continue in my ignorance and neglect of ſo great a duty, then to take pains to be informed, and to practiſe the Religious acts and offices of due preparation thereunto.

I have pretended ſcruples of Conſcience about harmleſs Ceremonies, to neglect the Service of God it ſelf: and remembred the danger of unworthy receiving, to keep me back; but forgot the duty that is incumbent on me, to eat of that Bread, and drink of that Cup.

Many excuſes and pretences I have fanſied to my ſelf, and made to others, to detain me from that Sacrament; when the true cauſe has been, want of Devotion in my heart, and of a full purpoſe to leave my Sins, and to turn unto the Lord ſincere-

ly

ly from all the errours of my ways. *God be merciful unto me a miserable sinner.*

I am much afraid that I have received that Blessed Sacrament unworthily, by *not discerning the Lord's Body*, being ignorant of the nature, ends and benefits thereof, and of what is required of them that come thereunto; and by not observing strictly, in my Preparation and Participation, what I have known thereof.

As to Preparation; I have not so duly and truly examined my heart and life, confessed and bewailed my Sins, humbly implored pardon, fully resolved amendment, carefully renewed my Vow and Covenant in Baptism,— as becometh a devout Communicant.

Thine infinite mercy, O God, in giving us thine onely Son, to be both the price of our Redemption, and the food of our Souls, hath not sunk so deep into my heart, as to be inflamed with Divine love and affection, with a spiritual joy in the Lord, and a through devoting of my self to thy service, and to praise thee therefore both with heart and voice, and through all the actions of my whole life.

God

God be merciful unto me a miſerable ſinner.

I have not performed my promiſes, nor put into practice my reſolutions I undertook upon my approach to thine Altar; but have again returned to my old ſins, as the dog to his vomit.

I have ſinned, wo unto me that I have ſinned, O Father, againſt Heaven, and before thee, and am not worthy to be called thy ſon.

Thy Holy Temple have I profaned by my often irreverent approaches thereunto, and my careleſs, ſlovenly and indevout demeanour therein; as if there were no difference betwixt the Houſe of God and the houſes of men, betwixt a Church and a Barn. *The profanation of what is holy.*

I have too much undervalued the Miniſters of thy Holy Word and Sacraments, ſlighted and contemned holy perſons, profaned many holy actions and holy things, which have thy mark enſtamped on them, and have been dedicated to the ſervice of thy great Name.

And though thus, and more ways then thus, in more reſpects then I can poſſibly conceive or remember,

I have profaned thy Holy Name; yet is thy Name called upon me, and I do daily call upon thy Name: I do therefore humbly beg,

For thy Name's sake, O Lord, be merciful unto my sin, for it is great.

Sins against the Fourth Command-ment.

Many of those Days and hours, times and seasons, dedicated to thy Divine Worship, publick and private, have I profan'd and unhallowed; making no difference, either by my words or works, betwixt Daies separate to the sacred Service of God, and such as are left in common for the service of our selves.

I have too often absented my self from thy solemn publick Worship, without sufficient cause, and have too carelessly, irreverently and indevoutly demeaned my self therein.

I have mis-spent much of the time assigned for holy Exercises, in following my own private business, satisfying my sensual lusts, pursuing the pleasures and interests of this present world; spending upon such daies in luxury, riot and excess, what might better have been laid out in Alms and Charitable uses.

The

The whole course of my life, which thou grantedst me to be spent in thy service here, that I might advance my hopes of Heaven hereafter, I have foolishly thrown away upon my lusts and vanities; continually grieving thy good Spirit, quenching those sacred flames he hath enkindled in my breast, never ceasing from the works of sin, but daily labouring to destroy my hopes to keep a perpetual Sabbath in Heaven.

O God, I am ashamed and blush to lift up my eyes to Heaven; for mine iniquities are increased over mine head, and my trespass is gone up unto the Heavens.

Sins against the Second Table of the Law.

O Most just and dear God, I humbly confess my self, not onely to have broken the bonds of that love, fear and service I owe unto thee, but I have also transgrest my duty in all my Relations unto others. *Sins against the Fifth Commandment.*

I have been disobedient to my Parents, *Against Parents.*

rents, ſtubborn and diſreſpective in my carriage towards them: I have ſometimes ſecretly deſpiſed them in my heart, and openly reviled them; I have ſlighted their admonitions, thinking my ſelf too good to own them, too wiſe to obey their commands: I have not, to the beſt of my power, comforted and relieved them in their wants and weakneſſes, ſorrows and ſickneſſes; and I have too often wiſhed for their death, that I might enjoy their eſtate, and follow the ſway of my own corrupt humour and inclinations.

God be merciful to me a ſinner.

Againſt Children. I have not been careful, either my ſelf to inſtruct my Children, or to ſee they were by others inſtructed in the Principles of holy and true Religion: I have been more careful for their temporal then ſpiritual eſtate, for the health of their Bodies then for the Salvation of their Souls; not wiſely admoniſhing, diſcreetly correcting, and ſeaſonably reproving them, and by my good example teaching them the ways of Truth and Holineſs.

God be merciful unto me a miſerable ſinner.

Againſt the King—— I have been too diſobedient to my Prince,

Prince, too censorious and malapert in traducing his Person and Conversation, his Government, and the Governours under his Majesty: I have murmured to pay him Toll and Tribute, and refused to obey many of his Laws and lawful Commands.

I had too deep a hand in the Rebellion against the late King of blessed memory, by my many personal sins provoking the wrath of God, by entertaining false opinions, by believing and spreading lies and infamous stories——

God be merciful unto me a miserable sinner.

I have not made conscience to obey the Laws and Orders of thy Church, whether universal or particular, not acknowledging or not submitting to the authority of either; and am justly to be therefore rankt amongst Publicans and Sinners. *Against the Church,*

My Ghostly Fathers, in the several Orders of Bishop, Priest and Deacon, I have disbelieved, disrespected, disobeyed; despised them in their Persons, in their Callings, in their Admonitions for my Soul's health: And I have also detained, diminished, defrauded, *and the Ministers thereof.*

frauded, and grudingly paid the Dues of the Church.

God be merciful unto me a miserable sinner.

Amongst the Ministers of the Gospel, I have had respect of persons, being better pleased with a stranger then with my own lawful Pastour; better pleased with the Factious and Schismatical, then with the Orthodox and Regular Clergy; better pleased with Preachers that tickle the itching ear, then with such as feed the Soul with sound and wholsom Doctrine.

I have hated him that reproveth in the gate: I have hardened my heart, and refused, when admonished, to return from the Errours of my ways.

God be merciful unto me a miserable sinner.

Against all men in their relations and conditions.

Towards all my Superiours I have been too haughty and disrespectful, both in my carriage towards them, and speeches of them: I have not honoured the aged, and admonished the younger and less experienc'd: Towards all men my deportment has been too churlish and ungentle; not so meek and lowly, not so courteous and

and affable, as becomes the ſpirit of a true Chriſtian.

I have been proud and vain-glorious, ſtubborn and diſobedient; ſlighting, contemning, deriding others, giving raſh judgment: but have been impatient my ſelf of ſcorn, or of a juſt reproof; not enduring to be ſlighted, and yet extremely deſerving it.

God be merciful unto me a miſerable ſinner.

I have not ordered aright the members of my Family, [or my Servant, or Servants;] been too remiſs in my care for their inſtruction, and for their daily attendance upon the publick Worſhip of God: preferring their attendance upon me, and their ſervice in my worldly concerns, before the great concernment and intereſt of their own Souls Salvation in the ſervice of thy Sacred Majeſty. *Sins of Maſters of Families.*

I have detained or curtail'd their wages, murmuring to give them their due; provoked their ſpirits, exacted too hard duty from them, and too ſuperciliouſly lorded it over them.

God be merciful unto me a miſerable ſinner.

I have oftentimes diſobeyed, and mur- *And of Servants.*

murmured to obey my Master's commands: I have not been so lowly and submissive in my demeanour towards him, so just and honest in the management of his affairs, as becomes a good and faithful Servant.

Have mercy upon me, O God, after thy great goodness; and according to the multitude of thy mercies do away mine offences, through Jesus Christ——

Sins against the Sixth Commandment. Immoderate Anger in the heart: in word and deed.

I have been hainously and frequently guilty of immoderate Anger, been peevish and disquieted at trifles, at slight miscarriages of others, and inconsiderable accidents about me.

My Anger hath often swelled into wrath and fury, broken out into bitter railing and cursing, opprobrious speeches, (to such and such,) mindful of wrongs, forgetful of benefits: going to law (with such and such) more out of malice then matter; more out of pride, or covetousness, or for revenge, then for righteousness sake.

God be merciful unto me a miserable sinner.

Envy.

I have envied the persons and flourishing estates of others, (of such or such,) their parts or endowments, of such

ſuch for their wealth and preferments, of ſuch for their credit and eſteem: I have deſired and purſued mine own worldly ends and intereſts, though in the loſs, ruine and death of others.

God be merciful unto me a miſerable ſinner.

I have many ways, and in many reſpects, impaired the health of others, the bodily health of ſuch and ſuch, by fighting, maiming, wounding, and by not relieving the wants and neceſſities of the poor and indigent; by not aſſiſting and helping, to the beſt of my power, the ſick and the ſoar, the wounded and diſtreſſed, and ſuch as are in captivity and bondage. *The inferiour degrees of Murther, as to the Bodies of others;*

I have alſo too much contributed to the ruine of other mens Souls, both by ſilence, conſenting, and not reproving; by not inſtructing, admoniſhing, and exhorting others, as opportunity has been offered, and my duty required; and by my lewd example and wanton behaviour, incouraging, nay tempting and alluring others to run with me to the ſame exceſs of Drunkenneſs, Uncleanneſs, uncharitable Cenſures: — and I have been pleaſed and delighted to hear of the diſgrace, loſs and death of others. *as to the Souls of others:*

to both. I have been extreamly wanting in all thoſe ſeveral kinds of Chriſtian Charity, both corporal and ſpiritual, whereby the good eſtate of my neighbours is preſerved, both in reſpect of their Souls and Bodies: I have not been ſo kind, ſo loving, ſo courteous, ſo pitiful, ſo tender-hearted, ſo compaſſionate, ſo gentle and eaſie to be intreated, as becomes a true diſciple of *Chriſt* my Saviour.

Deliver me from bloud-guiltineſs, O my God; even from all theſe, and from all the ſeveral kinds and degrees of bloud-guiltineſs, good Lord, deliver me; and my tongue ſhall ſing of thy righteouſneſs.

Towards our ſelves. But how ſhould I rightly love my neighbour as my ſelf, ſince I have not loved my ſelf aright, but have gone the way to deſtroy my ſelf, by my intemperance in meats and drinks, and by my incontinence and wantonneſs, by my impatience and over-much ſolicitude of mind for temporal things; and in a word, for want of prudence and ſober guidance of my unruly paſſions and deſires?

I am gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, for I do not forget thy Commandments.

I have

I have not posseſt my veſſel in holineſs and honour, as the Temple of God ſhould be. *Sins againſt the Seventh Commandment.*

I have entertained many looſe and wanton Imaginations, the which I have not forthwith caſt out of my heart, but have ſuffered them to dwell there, till they have grown into unruly, unlawful Luſts: I have not endeavoured to ſubdue thoſe luſts, but have ſuffered them to break out into filthy Communication, obſcene talk, ſinful ſolicitations of others, by the wantonneſs of my eyes, hands, unſeemly geſtures, rude Actions; more particularly, [*ſuch and ſuch, with ſuch and ſuch perſons, at ſuch and ſuch a time, in ſuch and ſuch a place, after ſuch a ſhameleſs manner and behaviour.*] *Wanton imaginations.* *Unclean luſts.* *Filthy talk.* *Actions.*

I am unclean, unclean, unclean: O waſh me in the fountain of thy inexhauſtible mercy through faith in the bloud of Chriſt; *waſh me throughly from my wickedneſs, and cleanſe me from my ſin.*

I have not mortified my body, for the ſubduing of carnal luſts, by Faſting and Abſtinence; making no conſcience of ſeverall Days and times devoted thereunto. *Neglect of faſting.*

I have

Intemperance in Meats and drinks.

I have fomented my luſts, by giving too much way and ſway to my rebellious appetite, even to Drunkenneſs and Gluttony, [*at ſuch a time, with ſuch company,* —] wherein I have been too forward my ſelf to drink to exceſs, and to tempt others to the like exceſs.

Even the whole courſe of my life has been a trade of Intemperance in meats and drinks: and though I have reapt the bitter fruits of ſuch improvidence, by having my heart thereby eſtranged from thee my God, by the ſlight and negligent performance of holy duties, by waſting my time, my talent, giving ill example, impairing the health both of my Soul and body; yet have I ſtill continued to be daily guilty of ſuch Intemperance and follie.

God be merciful unto me a miſerable ſinner.

In Apparel.

I have been too looſe, coſtly, gariſh and flaunting in my Attire, to intice and allure the eyes of lovers, to gain an empty reſpect from others; making garments, given to cover my nakedneſs, and the ſhame of my nature, to be the inſtruments of pride and wantonneſs.

God

God be merciful unto me a miſerable ſinner.

I have been both immoderate and unſeaſonable in the uſe of Recreations, miſſpending too much of that precious time in toys and vanities, which was lent me onely to work out the eternal Salvation of my Soul. *In Recreations.*

My ſins have taken ſuch hold upon me, that I am not able to look up; yea, they are more in number then the hairs of my head, and my heart doth fail me when I think thereupon. O let it be thy pleaſure to deliver me; make haſte to help me, O Lord.

I have been an improvident and unjuſt Steward of thy temporal bleſſings, prodigally and ſinfully waſting my eſtate, by drinking, gaming, feaſting, ſloth and negligence in the duties of my Calling— *Sins againſt the Eighth Commandment. Improvidence. Prodigality.*

I have been guilty of defrauding and over-reaching [*ſuch and ſuch*] in buying and ſelling, in purloyning, in oppreſſing, in borrowing and not paying again, in lending upon uſury and for unjuſt gain— By many undue means I have interverted to my own uſe, and detained what of right *Injuſtice.*

be-

longed to others; neither have I made reſtitution, or given ſatisfaction for [*ſuch and ſuch*] wrongs and unjuſt dealings.

Uncharitableneſs. I have not been ſo charitable to the poor, ſo pitiful to the afflicted, ſo compaſſionate to the ſick, nor ſo open-handed to relieve the wanting and neceſſitous, as my ability and opportunity, and their ſad condition have required.

When [*ſuch and ſuch perſons, at ſuch or ſuch a time,*] have called to me for relief, I have turned the deaf ear, and given them harſh language in ſtead of an Alms.

I have been unlike thee, my God, in all reſpects; for I have been uncharitable and unjuſt.

O deal not with me after my ſins, neither reward me after mine iniquities: but according to the multitude of thy mercies think upon me, O God for thy goodneſs, through Chriſt *my Saviour.*

Sins againſt the Ninth Commandment. I have not been ſo ſtudious and diligent to underſtand and ſpeak the truth at all times as I might have been: neither have I had that Chriſtian courage always to ſpeak what I have known to be truth, or to run

Denying of the Truth.

any

any hazard to defend the ſame, as becomes a true ſouldier of *Jeſus Chriſt*.

I have not ſet a watch over my mouth, and guarded the door of my lips: but I have ſuffered my unruly licencious tongue to be the inſtrument of manifold Lies of all kinds and conditions; officious lies, bragging, boaſting lies, ſcurrilous lies, flattering lies; profeſſing more love to [*ſuch and ſuch*] then has been in my heart towards them. *Lies.*

I have offended by detracting, defaming, cenſuring and condemning others, being my ſelf far more worthy to be condemned by others. I have talk'd of the moat in my brother's eye, to his diſgrace; but have been blind, and would not ſee mine own ſins and infinite miſdemeanours. *Cenſures.*

Enter not into judgment with thy ſervant, O Lord, as I have entered into judgment with others: O deal not with me after my ſins, neither reward me after mine iniquities, but according to the multitude of thy mercies think upon me, O God, for thy goodneſs.

I have ſinfully coveted to enjoy the wife, or the maid, or the ſervant [*of* *Sins againſt the Tenth Commandment.*

[*of such and such*;] coveted [*such a man's*] lands and possessions, [*such a man's*] offices, preferments, credit, honour, [*such a man's*] conveniencies and seeming contentments in the world: maligning, envying other mens wealth, fair house, great estate; but too too much dissatisfied with my own estate and condition, though far beyond my desert.

God be merciful to me a miserable sinner.

Covetousness. Having both food and raiment and all things necessary for my support in this life, I have not been therewith content, but have been over-disquieted and solicitous in my mind for more, more wealth, more land, more and higher preferments, though founded and settled not in the loss onely, but even in the death of others.

Earthly-mindedness. I have not accounted *Godliness* the chiefest *gain*, nor *delighted my self in the Lord*, and in the ways of his service, nor *set my affections on things above*; but have roved in my wild desires after the exteriour enjoyments of the creature, which being empty and unsatisfying, have deprived me of true peace and contentment of mind.

Father, I have sinned against Heaven

ven and before thee, and am not worthy to be called thy ſon: but reject me not from amongſt the number of thy ſervants; though I be both an unprofitable and diſobedient one.

The ſins of Repentance for ſin.

And to my ſins, I have been guilty of many ſinful defects in my Repentance for my ſins.

I have but too ſlightly, not ſtrictly and throughly, examined my heart and my life, to find out my ſins, which lurk in the dark, to hurry my ſoul to blackneſs of darkneſs for ever: thoſe ſins which I have known and found my ſelf guilty of, I have not bewailed with that godly ſorrow as the greatneſs and grievouſneſs thereof require.

With my lips have I often confeſſed my ſins, when my heart has not been truly humbled within me under the deep ſenſe of their pollution, ſtain and danger, ſo as to loath and abhor my ſins and my ſelf too in duſt and aſhes.

I have too often made a mock of the Almighty in the Confeſſion of my ſins, by returning back to the ſins confeſſed, as the dog to his vomit.

Thus

Thus have I ſinned, and I have done wickedly, and I have committed iniquity, and I have rebelled againſt thee, by departing from all thy moſt holy Laws and Judgments.

To thee, O Lord God, belongeth mercy and forgiveneſs, but to me ſhame and confuſion of face; for I have rebelled againſt thee: God be merciful——

The Sins of Religious actions.

I have been guilty of many ſecular and ſenſual ends in the performance of holy actions; minding more my own advantage, and the pleaſing my own fancy, then the advancement of thy ſervice; loving more the praiſe of men, then the praiſe of God.

I have entertained many vain, wandering, worldly, and ſometimes wicked, imaginations in the times of thy Service; have been dull, inconſiderate and indevout in my Praiers; very much defective in Faſting, and too vain-glorious in the little good I have done to others.

I have ſecretly applauded my own fancy, wit, wiſedom, elocution, and dextrous management of Religious diſcourſes: even the beſt and moſt holy of all my Religious performances are

are not without their manifold sinful defects and deformities.

Who can tell how oft he offendeth? O cleanse thou me from these, and from all my secret faults.

My secret sins are innumerable; sins secret through ignorance, through forgetfulness, through negligence, and a negligent Self-examination, through wilful misperswasion; sins which a watchful and diligent spirit might have prevented, but I would not: sins secret to the world, committed before thee onely, and under the witness of mine own Conscience. I am confounded with the multitude of them, and the horrour of their remembrance: the remembrance of them is grievous unto me, the burthen of them is intolerable. Have mercy upon me, have mercy upon me, most merciful Father, for thy Son my Lord *Jesus Christ*'s sake: forgive me all that is past; and grant that ever hereafter I may serve thee in newness of life, to the honour and glory of thy name, and the eternal Salvation of my Soul, through *Jesus Christ* —

Secret Sins.

Grant, merciful Lord, I beseech thee, not to me onely, but to all thy faithful

ful people, pardon and peace; that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind through Jeſus Chriſt —

CHAP. IX.

An ancient Form of Confeſſion extant Biblioth. Patrum tom. 8. p. 409.

I Confeſs unto thee, O Lord, the Father of Heaven and earth, and to thee, O ſweet and benign *Jeſu*, with the Holy and Bleſſed Spirit, before all thy holy Angels and Saints, before thy Altar, and thy Prieſt ſtanding there;

I was conceived and born in Sin: and ſince my Baptiſm, (wherein I was waſhed from Sin originall,) I have been converſant in actual Sins all the days of my life, untill this very hour.

I confeſs I have ſinned in Pride and Vain-glory, in the vanity of my Apparell, in the lifting up of mine eyes, and

and the swelling of my heart: and Pride hath stained all my actions.

I have been in Envy, Hatred, Malice, and immoderate Anger; in Ignorance and Negligence, in Slothfulness and Sullenness; in the greedy Covetousness both of worldly wealth, and of the praise of men.

I have sinned in the Greediness of the belly, even to Gluttony and Drunkenness, and *Sodomitical* Luxury; in wanton kisses, unchast embraces, in Fornication and Adultery, and every kind of shamefull Uncleanness.

I have sinned in Theft and Couzenage, in Rapine and Sacrilege, in Lying and idle tales, in Swearing and forswearing; in the loss, sickness, disgrace and death of others, which I have too often desired, and wherewith I have been too well pleased.

I have sinned in the defects of Faith, Hope, and Charity; in the unworthy participation of the Body and Bloud of *Christ*; in the neglect of Hospitality and Alms-giving, frequently denying to relieve, and often exasperating the poor by opprobrious language. I have transgrest the precepts of thy Gospell, injoyning me to feed the hungry, clothe the naked, visit the sick, —

I have

I have been unjuſt in detaining the Dues of thy Church, and in the diſpenſation of Eccleſiaſticall goods; in the contracts of Uſury, bargaining and ſale, over-reaching, lying, withholding what has been more or leſs righteous and juſt.

I have not attended upon thy publick and ſolemn Worſhip upon Sundays and Holidays devoted thereunto: I have not behaved my ſelf upon ſuch days ſoberly, righteouſly and godly: I have approached and come into thy Houſe without that reverence and godly fear which becometh that Sacred place; and there I have demeaned my ſelf unſeemly, ſitting, ſtanding, leaning, lolling, and ſtaring about, when the reſpective parts of thy Sacred Service required more humble and devout geſtures and behaviour. I have entertained vain, idle, wandering thoughts, and intermingled unprofitable, wanton, worldly talk in the time of thy ſolemn Worſhip.

I have unhallowed many holy things, many holy actions, by uſing the ſame as common and unclean, and with unclean hands, and an impure conſcience.

I have not joyned with a right un-

der-

derstanding and devotion in Psalms and Hymns and spiritual Songs, publick Praiers, and other the sacred acts of Religious Worship: too often speaking with my lips cursorily and customarily, whilst my heart hath been roving by evill imaginations and false suspicions; judging rashly of what is sacred and holy, when transcending my shallow capacity.

I have sinned by perverse reasonings against the Truth, because either above my understanding, or not agreeable with my will; by consenting, and not reproving the sinfull; by not instructing the ignorant, not reducing the erroneous, not admonishing, not exhorting such as have gone astray, to entertain more sound and sober counsells.

I have not reverenced my Superiours, I have both defamed and disobeyed my Governours Ecclesiasticall and Civil; neither have I repayed to my friends and benefactours such gratefull acknowledgments and due obsequiousness as becometh.

I have entertained in my heart many loose and unchast thoughts and filthy lusts; and have looked upon the carnal copulation and intermixture of beasts

beasts with an unclean delectation of mind.

I have been guilty of much superfluous and opprobrious language, of lying and slandering, of falsehoods and flatteries, of railing and reviling, of scurrilous and vain jangling, of profane and irreligious speaking, and customary swearing, of taking unlawfull oaths, of much filthy communication, and of all the evills of an untamed tongue, the instrument of a corrupt heart.

I have even renounced the Covenant of my God, by not renouncing the Devil and all his works: I have too often yielded to his suggestions to disobey the will of God, and to transgress his Commandments, in the breach of my Duty both towards God and Man.

And thus I have sinned both in my thoughts and desires, in my words and actions, by seeing, hearing, tasting, touching, smelling; even all my Senses have been as so many windows to let in Sin to my Soul, and Death by Sin.

And not onely thus, but in all kinds of Vice, whereunto humane frailty is liable, or in whatever any disso-

diſſolute and debauched perſon doth or can offend, have I offended the Great Lord of Heaven and earth. And I acknowledge my ſelf above all the men in the world to be the greateſt of Sinners.

Have mercy upon me, Almighty and moſt mercifull Father: for thy Son, my Lord *Jeſus Chriſt*, his ſake, pardon and deliver me from all mine offences, confirm and ſtrengthen me in all goodneſs, and bring me to everlaſting life, through *Jeſus Chriſt*.——

Pſalm 6. *O Lord, rebuke me not in thine anger*———

Pſal. 32. *Bleſſed is he whoſe unrighteouſneſs is forgiven*———

Pſal. 38. *Put me not to rebuke, O Lord*———

Pſal. 51. *Have mercy upon me, O God*———

Pſal. 102. *Hear my praier, O Lord, and let my crying*———

Pſal. 130. *Out of the deeps have I called unto*———

Pſal. 143. *Hear my praier, O Lord, and conſider*———

Our Father, which art in Heaven, Hallowed be thy Name;——

Then follow these Ejaculations by way of Response.

Turn thee, O Lord, and deliver my Soul.

Resp. O save me for thy mercie's sake.

How long shall mine enemy triumph over me?

Resp. Lighten mine eyes, O Lord, that I sleep not in death.

From all my secret Sins,

Resp. And from the guilt of other mens faults,

Good Lord, deliver me.

Remember not, Lord, the ignorances and sins of my youth.

Resp. For thy Name's sake be mercifull unto my Sin, for it is great.

I said, I will confess my sin unto the Lord:

Resp. And mine unrighteousness have I not hid.

Hear my praier, O Lord:

Resp. And hold not thy peace at my tears.

O be mercifull unto me, and heal my Soul:

Resp. For I have sinned against thee.

Let it be thy pleasure, O Lord, to deliver me.

Resp.

Reſp. Make haſte to help me, O my God.

Draw nigh unto my Soul, and ſave it.

Reſp. O deliver me for thy mercie's ſake.

Hear me, O God, in the multitude of thy mercies:

Reſp. Even in the truth of thy Salvation.

I. Prayer.

That it may pleaſe thee, O Lord, by the influences of thy Divine grace upon my ſtony heart, to diſſolve the ſame into a floud of Tears; and that I may perform all the ſacred acts and offices of true Repentance, unto the remiſſion of all my ſins, through the merits and mediation of *Jeſus Chriſt*—

II.

O Lord God, who deſireſt not the death of a Sinner, but rather that he ſhould turn from his ſin, and be ſaved, mercifully forgive us our treſpaſſes, receive and comfort us, who are grieved and wearied with the burthen of our ſins. Turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults: and ſo make haſte to help us in this world, that we may ever live with thee in

the world to come, through *Jesus Christ*———

III.

O mercifull Lord, to whom chiefly it appertaineth to forgive sins, and by whom alone the Souls of true Penitents are absolved from all their offences, wash me, O wash my unclean Soul in the fountain of thine inexhaustible mercy, through faith in the bloud of my dear Redeemer *Jesus Christ*——

IV.

Look down from Heaven, O Lord, with the eye of pity and compassion upon thy humble servant, confessing his wickedness, and being sorry for his sins, imploring withall thy pardon, and trusting alone in thy mercies, through the Merits and Mediation of *Jesus Christ*———

V.

Be propitious, O Lord, we humbly beseech thee, be propitious to the praiers and supplications of thy humble servants; and grant that the remission of our sins being obtained, we may evermore rejoyce in thy heavenly benediction, through *Jesus Christ*—

CHAP.

CHAP. X.

The Lord's Praier paraphraſed.

Præfat. ad Orat. Domin. ex Lit. Mozarab.

Ad te pervenire cupimus, Domine, per Chriſtum, qui apud te factus eſt Advocatus noſter; & Orationem quam ipſo Domino inſtruente didicimus, ad te introire permittas; proclamantes è terris,

PATER NOSTER, QUI ES IN COELIS——

OUR *Father*,] 1. as we have a Being with all things, by *Creation* and *Providence*; 2. as we are reaſonable creatures, with Men and Angels, by *Repreſentation* and *Likeneſs*; 3. as we are Chriſtians, by *Adoption* and *Grace*. *The Preface.*

Which art in Heaven,] by thy Majeſty and great *Glory*; in earth, by thy Mercy and good *Providence*; and in all things both in Heaven and earth, by thy *eſſential Preſence*.

Thou, O Lord, art more ready to

hear then we are to pray, and art wont to give more then we deſire or deſerve, as being *our Father*; and though daily provok'd by our ſins, yet ſtill *our Father:* and thou art able to doe exceeding abundantly, above all that we can ask or think, as being *in Heaven.* And to Heaven vouchſafe to raiſe up our immortal Souls: Let them not cleave to the duſt of worldly vanities, ſince we have *a Father in Heaven.*

1. Petition. *Hallowed be thy Name.*] O that all the Nations whom thou haſt made would come and worſhip thee, and glorifie thy *Name*, which is *great, wonderful and holy:* but more eſpecially, may thy ever-bleſſed *Name* be magnified by me and by all people who have thy *Name* call'd upon us; in all our thoughts, words and deeds, manifeſting that reverence and godly fear, that divine love and filial obedience we owe unto thee, *Our Father which art in Heaven.*

2. Petit. *Thy Kingdom come.*] Maieſt thou *rule* and *reign* in all the affections of our hearts, and over all the actions of our lives; ſwaying thy Sceptre of Righteouſneſs by thy Holy Word and Spirit,

Spirit, to the deſtruction of the Kingdom of Sin and Satan: And may we all live in obedience of thy moſt holy Laws, and continue ſuch loyal and faithful ſubjects of thy *Kingdom of Grace* in this life, that we may become Saints in thy *Kingdome of Glory* in the life to come.

Thy will will be done in earth as it is in heaven.] May all we, whoſe immortal Souls do dwell in earthly Tabernacles, as readily, zealouſly, conſtantly obey *thy will*, and as chearfully ſubmit to *thy good pleaſure*, as do thy bleſſed Angels and Saints in their bliſsful manſions of Heaven above. 3. *Petit.*

Give us this day our daily bread.] Even all things neceſſary both for our Souls and bodies; both the *bread* of Heaven and earthly *bread*. And grant that what we do enjoy upon earth, may be rightly *ours*, not to any other belonging; and neither acquired by injuſtice, nor uncharitably detained by us: and our *daily* bread, according to our *daily* neceſſities adminiſtred to us, who daily wait upon thee, O Lord, who giveſt unto all their meat in due ſeaſon. 4. *Petit.*

And that our daily abuſe of thy gifts may not rob us of them, [*Forgive* 5. *Petit.*

give us our treſpaſſes:] even all our tranſgreſſions of thy moſt holy Laws pardon, good Lord, whoſe nature and property it is alway to have mercy and to forgive. But this we preſume not to ask but upon thine own terms:

As we forgive thoſe that treſpaſs againſt us.] The treſpaſſes of others, and our ſufferings from them, are but few and trifling, in reſpect of our ſins and treſpaſſes againſt thee; for they be many and hainous: but as ſin hath abounded in us, ſo doth grace and mercy abound alſo with thee; but we are men of hard, corrupt, uncircumciſed hearts. Have mercy upon us, O Lord, and forgive us, both our ſins againſt thee, and our uncharitableneſs unto our neighbours: ſoften our hard hearts, to be kindly affectioned one towards another; forbearing and forgiving one another, as we hope and humbly beg to be forgiven by thee through *Jeſus Chriſt* our Lord.

6. Petit. *Lead us not into temptation:*] Suffer us not any more to fall into ſins and treſpaſſes againſt thee. When we are led away with our luſts, and tempted, O leave us not then to our ſelves, who are weak and frail, and too prone to all that is evil: but aſſiſt and

and enable us by thy Divine grace to overcome all the aſſaults of our ghoſtly enemies, and to continue thy faithful ſervants and ſouldiers to our lives ends.

Deliver us from evil.] From the *evil of ſin*, by thy *grace*; and from the *evil of puniſhment*, by thy *mercy*: and from the authour of all evils, *the Devil*: From the temporal evils and miſeries of this life, and from the evils of a ſad eternity in the life to come; from thy wrath, and from everlaſting damnation, 7. Petit.

Good Lord deliver us.

Liberati à malo, confirmati ſemper in bono, tibi ſervire mereamur, Deo ac Domino noſtro. Pone, Domine, ſine peccatis noſtris, da gaudium tribulatis, præbe redemptionem captivis, ſanitatem infirmis, requiémque defunctis; concede pacem & ſecuritatem in omnibus diebus noſtris, frange audaciam omnium inimicorum noſtrorum, & exaudi, Deus, orationes omnium ſervorum tuorum fidelium Chriſtianorum in hac die & in omni tempore, per Dominum noſtrum Jeſum— Lit. Mozarab.

Concluſion. *For thine is the Kingdom*,] Thou ruleſt and reigneſt over all: and thy Dominion is abſolute and independent, the *power* whereof cannot be broken, nor its *glory* eclipſed, like the frail and fading Kingdoms of this world: But thine is [*the Power and the Glory, for ever and ever.*] Thy Dominion is an everlaſting Dominion, ſuch as ſhall not paſs away; and thy Kingdom ſuch as cannot be deſtroyed, but ſhall ſtand faſt in *power*, and eminent in *glory*, for ever.

O give us hearts yielding a willing obedience to the Laws of thy *Kingdom*, full of reverence and awful fear of thy *Power*, ſtudious to advance thy *Glory* upon earth; that we may in the end arrive at thy *Kingdom* in Heaven, where thou liveſt and reigneſt, Bleſſed Father, Son, and Holy Ghoſt, One God, world without end. *Amen.*

CHAP.

CHAP. XI.

The Seven Penitentiall Pſalms paraphraſed.

THE Pſalms of *David* being by all Chriſtians, of what perſwaſion ſoever, acknowledged to be the immediate dictates of God's Holy Spirit; it muſt neceſſarily be acknowledged alſo, that he who underſtandingly and devoutly prays in the very words of the Pſalms, prays by the Holy and true Spirit of God. The truth whereof, which by many blind Zelots is too much ſlighted and neglected, we have both confirmed, and the practice commanded, *Eph.* 5. 18, 19. *Be ye filled with the Spirit, Speaking to your ſelves* (or *among your ſelves*, which is done by anſwering each other) *in Pſalms, and Hymns, and ſpiritual Songs*; i. e. ſuch as are the dictates of the Holy Spirit; compared with *Col.* 3. 16.

Thus prayed our Lord upon the Croſs in the very words of the Pſalmiſt, *Pſal.* 22. 1. and 31. 5. And ſo hath

ever

Pſalmus totius Eccleſiæ vox--Aug. *Prolog. in Pſ.* Chryſ. *de Pœn. Hom.* 6. Ambr. *de Virg. l.* 3.

ever prayed the Church of *Chriſt*, in all the Ages thereof. Pſalms and Hymns and ſpiritual Songs are, and ever were, the conſtant, regular, ſtanding parts of God's Worſhip, both under the Law and under the Goſpel: And he muſt needs be a deſperate Fanatick, who will not acknowledge the words of God's own Spirit to be more wiſe, pithy, pertinent, and effectually prevailing with God in our Prayers, then any words of man's deviſing, how ſeemingly-zealous and taking ſoever. 'Tis a ſtrange, but not a true Spirit of holy Prayer, then, thoſe perſons pretend unto, who ſlight the devout uſe of the Pſalms, which are the treaſury of all ſound Devotion, and truſt to their own *extempore* or ſtudied expreſſions in Prayer, preferring the dictates of their own Spirit before thoſe of the Spirit of God himſelf.

The Penitential Pſalms are ſo called, becauſe commended by the Church of *Chriſt*, and by the conſtant practice of orthodox devout Chriſtians, to the Religious uſe of all true Penitents in their Prayers; to be uſed upon all days of Humiliation and Faſting, and in the time of ſickneſs or any diſtreſs.

So

So prayed S. *Aug.* upon his Death-bed; he wept and bewailed his ſins in the devout uſe of the Penitential Pſalms. And thoſe are alſo the moſt effectual Prayers we can uſe in the practice of Repentance, by way of preparation to the holy Communion.

Pſalm VI.

Verſ. 1. O *Lord*,] the Judge of all men, [*rebuke me not in thine indignation*:] which I have deſervedly incurr'd: [*neither chaſten me*] for mine offences [*in thy hot diſpleaſure.*] flaming to conſume me.

2. *Have mercy upon me, O Lord*,] whoſe nature and property is ever to have mercy and to forgive; [*for I am weak:*] both through original corruption, and manifold actual tranſgreſſions: [*O Lord, heal me*,] pour the wine and oyl of thy grace and mercy into the wounds of my ſinful ſoul, [*for my bones are vexed.*] that interiour ſtrength which ſupports my Soul is troubled and ſore ſhaken by many falls and failings.

3. *My ſoul alſo*] being conſcious of her guilt and diſtemper'd condition

[*is*

[*is sore troubled:*] being terrified at the apprehension of thy strict Justice and her own deserts: [*but thou, O Lord,*] who desirest not the death of a sinner, [*how long?*] wilt thou delay to hear, help and heal my Soul?

4. *Return, O Lord;*] from the rigour of Justice to the sweetness of Mercy; [*deliver my soul,*] from the bands and fetters of her sins, and from under the power of Satan, [*and save me,*] from thy wrath and from everlasting damnation, good Lord, deliver me, [*for thy mercie's sake.*] wherein is my onely trust through the merits of my Saviour.

5. *For in death*] whether spiritual in sin, or corporal for sin, [*there is no remembrance of thee:*] either by confessing our sins unto thee, or imploring mercy from thee: [*and who will give thee thanks in the pit?*] None sure do praise thy Name in the grave of death, which is the dwelling-place of silence and oblivion; much less in the pit of hell, where thy great Name is not praised, but blaspheмed rather.

6. *I am weary of my groanings:*] having long laboured under the heavy burthen of my sins: [*every night wash I my bed,*] both in the night, when I should

ſhould ſleep, and in the day, when I go to reſt, [*I water my couch with my tears.*] Even all the places of my eaſe, reſt and refreſhment are bedewed with tears of compunction and godly ſorrow.

Or, *in the night*, and obſcurity of my ſins, *I waſh* with the tears of compunction the *bed* of my Conſcience. *Tho. Aquin.*

7. *Mine eye*] wherein my exteriour beauty chiefly conſiſts [*is conſumed with grief,*] the inward ſorrow of my Soul thereby emptying it ſelf, [*and worn away becauſe of all mine enemies.*] becauſe my ghoſtly enemies daily prevail againſt me, by my conſent to their ſuggeſtions and temptations unto wickedneſs. But being reſolved to avoid all occaſions of ſuch temptations, therefore

8. *Depart from me all ye workers of iniquity:*] For the future, I muſt leave the ſociety of all ſuch as do not onely work wickedneſs, but alſo tempt others to ſin with them: [*for the Lord hath heard the voice of my weeping.*] He hath put my tears into his bottle, and it concerns me therefore to ſeparate my ſelf from the company and counſel of the ungodly. O how audible and effectual is the voice of weeping! for therefore

9. *The Lord hath heard my petition:*] graciouſly accepted and anſwered

red my deſires, in the pardon of mine offences: and [*the Lord will receive my prayer.*] when I thus humble my ſelf under his mighty hand. And then

9. *All my enemies ſhall be confounded*] they ſhall be fruſtrated in their deſigns and enterpriſes againſt my Soul, [*and ſoar vexed:*] when all their contrivances fail them: [*they ſhall be turned back,*] from their farther aſſaults of my innocence, [*and put to ſhame ſuddenly.*] Even before their intentions be put in execution, their plots ſhall be blaſted, when the Lord vouchſafes to *hear the voice of my weeping.*

And O that I could ſo weep and bewail my ſins, that the Lord may hear in Heaven, and be merciful unto me, and heal my Soul, to glorifie his Name.

Glory be to the Father, and to the Son, and to the Holy Ghoſt:
As it was in the beginning, is now, and ever ſhall be. Amen.

Pſalm

Pſalm XXXII.

Verſe 1. BLeſſed *is he whoſe unrighteouſneſs is forgiven,*] as to the *guilt* contracted, [*and whoſe ſin is covered.*] that it appear not to his *puniſhment.* Or, whoſe *original* pollution is waſhed away in the Laver of Baptiſm, and his *actual* tranſgreſſions covered with the robes of *Chriſt*'s merits.

2. *Bleſſed is the man*] He is *bleſſed in Hope*, though not *in Fruition*, [*to whom the Lord imputeth not his iniquity,*] to his eternal ſeparation from the preſence of God. But of ſuch an one it is required that he be ſincere in his Repentance, [*and in whoſe ſpirit there is no guile.*] no hypocriſie or deceit in his Repentance: but he turneth unto the Lord with all his heart, and this too from all the errours of his ways.

3. *Whilſt I kept ſilence,*] covering, and not confeſſing, my ſins: or Whilſt I ſilently conſidered with my ſelf the multitude and hainouſneſs of my tranſgreſſions, [*my bones conſumed away*] the ſtrength and ſupport of my Soul failed me [*through my daily complaining.*]

ning.] not as I ought to complain in the confession of my sins, for therein I have kept silence; but through the secret murmurs of my troubled conscience, and fear of the just judgments of God.

4. *Day and night thy hand is heavy upon me:*] My daily practice and continuance in my sins makes every day more heavy the hand of Divine justice: for the fear whereof [*my moisture is like the drought in summer.*] The sap of grace and vigour of the Spirit languisheth, and the verdure of my Devotion is dried up, even as the fruits of the earth are parched by the Sun's hot beams in the height of Summer. And now being sensible of this my sad condition,

5. *I will acknowledge my sin unto thee;*] both my sins of Omission, [*and mine iniquity*] my sins of Commission, [*have I not hid.*] but laid them all open before thee; purging my Conscience from the venom of them by Confession. And this I firmly resolved with my self to doe.

6. *I said, I will confess my sins unto the Lord:*] accusing my self, that thou, O Lord, mayst excuse me; condemning my self, that thou mayst acquit me;

me; diſcovering my nakedneſs and ſhame, that thou maiſt cover me with the robes of thy mercy, through the merits of my Saviour: [*and ſo thou forgaveſt the wickedneſs of my ſin.*] being confeſſed, bewailed and forſaken.

7. *For this*] thy great mercy in pardoning offences ſincerely repented [*ſhall every one that is godly pray unto thee*] that he may be cleanſed from his ſins: for there is no man ſo godly that ſinneth not, but therefore godly, becauſe thou art gracious, both in forgiving the wickedneſs of his ſins, and ſtrengthning him with grace to abjure them. And he that is thus godly, will not neglect thoſe bleſſed opportunities of Prayer [*in the time when thou maiſt be found:*] ready and propenſe to hear and forgive, and that's the time of this preſent life, wherein there are [*great water-flouds,*] of temptations and troubles, [*but they ſhall not come nigh him.*] The Prayer of the godly is a ſtrong Bulwark: and thus he prayeth in the time of trouble.

8. *Thou art my hiding-place;*] Under the ſacred wings of thy merciful protection is my refuge in the midſt of the greateſt tribulation; [*thou ſhalt pre-*

preſerve me from trouble:] like *Noah* and his family in the Ark, when the reſt of the world periſhed by water: [*thou ſhalt compaſs me about with ſongs of deliverance.*] Being on all ſides delivered and preſerved from the flouds of many waters, I will ſing praiſes unto thy great Name for the ſame.

The anſwer of God to a true Penitent.

9. *I will inform thee and teach thee*] outwardly by my Word, and inwardly by my Spirit, [*the way*] of true wiſedom, which is both to know God and know thy ſelf, [*wherein thou ſhalt go:*] what good is to be done, and what evil to be left undone: [*and I will guide thee with mine eye.*] have a conſtant eye upon thee for thy guidance in the way of life. And he that is thus guided himſelf will ſay unto others,

10. *Be ye not like to the horſe,*] that is, untam'd, head-ſtrong and ſtubborn, [*or to the mule,*] that is, fooliſh and ſlothful, [*which have no underſtanding:*] or reaſon to bridle their ſenſual appetites: [*whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.*] Be not ſo brutiſh as not to keep the ways of God's Laws, except

except he whip and ſpur thee with affliction and trouble: this is like a horſe that will not obey his rider, without a bridle in his jaws, and a ſpur in his ſides.

11. *Great plagues remain for the ungodly:*] often in this life, to drive them to repentance, but aſſuredly in the life to come, if they repent not: [*but whoſo putteth his truſt in the Lord,*] and will be doing good, his holy confidence in God being not onely notionary in the brain and fancy, but practical in the heart and life, [*mercy embraceth him on every ſide.*] The Lord's mercy ſhall ſurround him for his protection, and ſupport him for his perſeverance in the way to Heaven, where he ſhall both ſee and enjoy Divine mercy on every ſide: 1. above him, in the beatifical Viſion of God's Majeſty; 2. below him, in the torments he hath eſcaped; 3. and mercy round about him, in the bliſsful ſociety of Angels and Saints: great cauſe of joy ſurely.

12. *Be glad, O ye righteous,*] through the teſtimony of a good Conſcience, [*and rejoyce in the Lord:*] not in your own merits, for by grace we are ſaved: [*and be joyfull*] not ye that

that prosper in the world, but [*all ye that are true of heart.*] sincere and upright before God, whose wills and affections are conformable to the Divine will, both in desire and deed: such may rejoyce heartily in this life, in the assured hope of celestial happiness in the life to come. And therefore

Glory be to the Father, &c.

As it was in the beginning, &c.

Psalm XXXVIII.

Verse 1. [*PUT me not to rebuke, O Lord, in thine anger;*] to take revenge of the ingratitude and perjury of mine offences against thee; [*neither chasten me in thy heavy displeasure.*] Let not my correction for my faults be in rigour of justice, but temper'd with mercy, as a father chasteneth his son whom he loveth.

2. [*For thine arrows stick fast in me:*] The sharp sentences of thy holy Word against sinners pierce my heart with fear and terrour: [*and thy hand presseth me sore.*] Thy vindicative power, which thou exercisest against offenders, weigheth down and oppresseth my spirits.

3. [*There is no health in my flesh,*] thence

thence is the ſpring and foment of my ſinful corruption, and therefore juſtly puniſhed, [*becauſe of thine anger:*] the ſad effects whereof afflict me: [*neither is there any reſt in my bones, by reaſon of my ſin.*] The ſinful ſickneſs of my Soul renders me ſo diſquieted and diſturb'd, as be thoſe who are ſo afflicted with bodily pain and ſickneſs, that they find no eaſe or intermiſſion of their anguiſh.

4. *For mine iniquities*] by my frequent reiteration of them [*are gone over my head:*] their number is greater then the hairs of my head, and ſo prevalent withall, that they have brought under both head and heart; both my Judgment and Affections are enſnared thereby: [*and are as a heavy burthen*] which ſinks the body to the earth, ſo is the weight of ſin upon the Soul, [*too heavy for me to bear*] the weight of puniſhment due thereunto.

5. *My wounds ſtink,*] My ſins through long continuance in them feſter in my Soul, [*and are corrupt through my fooliſhneſs.*] in conſenting and delighting my ſelf to wallow, with the ſow, in the mire of ſinful pollutions.

6. *I am brought into ſo great trouble and miſery,*] Both the powers and parts

parts of my Soul and body are ſo diſtemper'd and diſturb'd, [*that I go mourning all the day long.*] The ſenſe of my ſins and juſt fears of puniſhment make the day of my preſent life ſad and heavy.

7. *For my loyns are filled with a ſoar diſeaſe:*] there, there my carnal luſts engendred, the fulfilling whereof hath made my Soul like a loathſome leper, or ſome ſuch ulcerous creature : [*and there is no ſoundneſs in my fleſh.*] which alway luſteth againſt the ſpirit, to the great diſtemper of both.

8. *I am feeble,*] in body, through carnal incentives, [*and ſoar broken:*] in ſpirit, by their prevalency over me: [*I have roared for the very diſquietneſs of my heart.*] My conſcience gain-ſaying ſuch exorbitances, but not prevailing, makes me now cry aloud through its diſquietude unto the ſearcher of all hearts.

9. *Lord, thou knoweſt all my deſire:*] my earneſt longings after thee for eaſe and help: [*and my groaning*] under the heavy weight of my ſins and of thy diſpleaſure [*is not hid from thee.*] although I ſhould be ſilent, and not expreſs the ſame by prayers and tears.

10. *My heart panteth,*] through the diſ-

diſquietude of its unruly paſſions, the peace of my Conſcience being alſo loſt, [*and my ſtrength hath failed me:*] the wonted vigour of my Devotion is decayed, whence fear and ſolicitude do iſſue: [*and the light of mine eyes is gone from me.*] My underſtanding, which is the eye of the Soul, is darkned through the ſway of its paſſions; and the Sun of righteouſneſs is gone down upon my Soul, becauſe of the deeds of darkneſs I have committed.

11. *My lovers and my neighbours*] who are obliged by the ties of friendſhip and continued converſation [*did ſtand looking upon my trouble:*] not moving to perform their wonted friendly offices to me: [*and my kinſmen*] they of mine own fleſh and bloud, either out of ſcorn or abhorrence of my troubled eſtate, [*ſtood afar off.*] as if I were a ſtranger to them: and not onely my friends, but mine enemies,

12. *They that ſeek after my ſoul*] the Devil and his Angels, and wicked men their inſtruments, [*laid ſnares for me:*] by their cunning temptations of me unto ſin, to deſtroy me: [*and they that went about to doe me evil*] endeavoured by all means to doe me all

the miſchief was in their power, have to this end [*talked of wickedneſs*,] framed lies, raiſed falſe reports, conſulted and contrived pernicious deſigns againſt me, [*and imagined deceit all the day long.*] or continually framed all their imaginations to deceive and ruine me.

13. *As for me, I was like a deaf man that heareth not*;] With ſuch patience I ſuſtained all this, as if I had heard nothing of their conſultations, nor known any thing of their deſigns againſt me; [*and as one that is dumb, who doth not open his mouth.*] either to rail againſt mine enemies, or to murmur at the ſadneſs of my condition.

14. *I became even as a man that heareth not*,] taking no notice of what was ſaid or done againſt me, [*and in whoſe mouth are no reproofs.*] I opened not my mouth to reprove, much leſs to revile my adverſaries. So my dear Saviour has taught me by his example, who ſuffered himſelf with all ſweetneſs of patience; he was led as a ſheep to the ſlaughter, and as a lamb dumb before the ſhearers, ſo opened he not his mouth.

15. *For in thee, O Lord, have I put my truſt:*] As knowing that vain is the

the help of man; but thou, O Lord, art both able and willing to ſuccour all ſuch as unjuſtly ſuffer, and depend upon thee for right: [*thou ſhalt anſwer for me, O Lord my God.*] Hear my praiers, and anſwer my deſires; plead my cauſe againſt mine adverſaries, and diſappoint me not of my hope, which hangeth upon thee the God of my Salvation.

16. *I have required,*] requeſted of thee in my praiers, [*that mine enemies ſhould not triumph over me:*] inſult in my overthrow: [*for when my foot ſlipt,*] at my ſlips and failings, either into ſin or other danger, [*they rejoyced greatly againſt me.*] My falls, which are grief to the godly, were great cauſe of joy to my ghoſtly adverſaries: how much more greatly then would they rejoyce and triumph in my utter overthrow?

17. *And I truly am ſet in the plague:*] being born to ſuffering, becauſe born in ſin; being prone to fall, if not by thee ſupported: [*and my heavineſs is ever in my ſight.*] being conſcious of my ſins, the cauſe of all my ſorrows. But that the plague thereof may be healed,

18. *I will confeſs my wickedneſs;*]

and this not onely outwardly with my lips, but inwardly from my heart; [*I will be ſorry for my ſins.*] And great reaſon ſure, for they are the cauſe of all my ſorrows and ſufferings both in Soul and body.

19. *But mine enemies*] the Devil and his angels [*live and are mighty:*] they are lively, active, ſtrong and vigorous, whilſt I am weak and feeble: [*and they that hate me without a cauſe are many in number.*] they are multiplied and make head againſt me without cauſe given them by me. And not onely they whom I have not wronged or provok'd, but even

20. *They that reward evil for good are againſt me:*] And ſuch undoubtedly who repay evil for good, doe it by the inſtinct of Satan, and out of mere hatred to goodneſs it ſelf: and therefore they hate me [*becauſe I follow the thing that good is.*] hating my perſon becauſe of the integrity of my actions. But

21. *Forſake me not*] In time of temptation and trouble leave me not deſtitute of thy aſſiſtence, [*O Lord my God:*] in whom are all my hopes of ſalvation: [*be not thou far from me.*] by taking away thy grace from me.

But

But if in thy great wisedom it be withdrawn a little, for my trial, yet not too far, nor too long, but rather

22. *Haste thee to help me,*] against all the assaults of the Devil, the World and the Flesh, whom to vanquish and overcome is from thee, and by thy assisting presence, [*O Lord God of my salvation.*] the authour, the promiser, the donour of eternal Salvation. Let others trust in their riches, power——; yet shall my Soul for ever trust in thee for saving happiness, in whom and from whom alone is peace and joy, and to whom be all glory.

Glory be to the Father——
As it was in the beginning——

Psalm LI.

Verse 1. HAve *mercy upon me, O God,*] the Father of mercies, [*after thy great goodness:*] were not thy goodness infinitely great I could not hope for thy mercy: [*and after the multitude of thy mercies, do away mine offences.*] Mine offences are multitudinous and hainous, and require a multitude of mercies to cover them.

2. *Wash me throughly*] who am throughout foul and polluted in all the parts and powers both of Soul and body [*from my wickedness*;] 'tis mine own indeed, from mine own wicked will proceeding; [*and cleanse me from my sin.*] both from my *wickedness* against *God*, and from my *sin* against *man*; from my wickedness *past*, and from sin *to come*; that both the guilt of sin and my corrupt inclination thereunto may be cleansed.

3. *For I acknowledge my faults:*] I desire neither to hide nor excuse them, but with a penitent heart I own and confess them, that thou mayest forget and forgive them: [*and my sin is ever before me.*] my conscience constantly accusing and condemning my great folly and ingratitude in sinning against thee. And 'tis

4. *Against thee onely have I sinned,*] who *alone* art both my Judge and the Witness of my sins. Thou *alone* searchest the hearts, and knowest the greatness and grievousness of my sins; and thou *alone* hast supreme power both to punish and to pardon. [*and done this evil in thy sight.*] What I was ashamed to doe before men, I have without either fear or shame done before

fore thee, to whoſe all-ſeeing eye nothing is hid. *Have mercy upon me, O God.*

5. *That thou maiſt be juſtified in thy ſaying;*] be found juſt in all thy words, and in this particularly, *Hoſ.* 13. 9. *Thou haſt deſtroyed thy ſelf, O Iſrael; but in me is thy help;* [*and clear when thou judgeſt.*] free from the leaſt injuſtice in pardoning the penitent, and condemning the obſtinate.

6. *Behold, I was ſhapen in wickedneſs:*] contracting, together with my very being in nature, original corruption from my parents loins: [*and in ſin hath my mother conceived me.*] Hence my fleſh becomes ſo frail and rebellious againſt the ſpirit.

7. *But lo, thou requireſt truth in the inward parts:* the internall purity of the heart and affections are thy delight: [*and ſhalt make me to underſtand wiſedom ſecretly.*] By the ſecret influences of thy Holy Spirit, make me to underſtand and practiſe that wiſedom which is from above.

8. *Thou ſhalt purge me with hyſſop:*] My foul and corrupt Conſcience hath need of a purge, the ingredients whereof muſt be the bitter ſorrows and ſufferings of my deareſt Saviour, inter-

mixt with the salt tears of bitter sorrow of Soul for my sins: [*thou shalt wash me,*] in the inexhaustible fountain of thy mercy, through Faith in the bloud of *Christ*, [*and I shall be whiter then snow.*] through the spiritual candour of my justified Soul.

9. *Thou shalt make me hear* (or be inwardly sensible) *of joy and gladness:*] in the remission of my sins, and hopes of eternal happiness, then the which no greater joy can touch the immortal Soul: [*that the bones which thou hast broken may rejoyce.*] in the light of thy countenance shining into my broken heart, and there diffusing the glimmering rays of a blessed hope.

10. *Turn thy face away*] not from me through indignation, but [*from my sins;*] by the remission of them; [*and put out all my misdeeds.*] out of thy book of remembrance, that they appear not in judgment against me to my condemnation at the last great Day.

11. *Make me a clean heart, O God,*] cleansed from all filthiness both of flesh and spirit; [*and renew a right spirit*] rectified from all the crooked paths of vanity and iniquity, raised up to heaven-wards, and cleaving stedfastly

ſtedfaſtly to thee, my God: and let this be [*within me.*] Purifie my will and affections, whence all my extravagancies iſſued.

12. *Caſt me not away from thy preſence:*] in whoſe preſence is both the light and health of the Soul: and though I am unworthy to appear in thy preſence, but deſerve rather to be as a caſt-away, given up to a reprobate ſenſe; yet [*take not thy holy Spirit from me.*] though I have often quench'd his ſacred fires by my extravagant luſts, yet leave me not; forſake me not utterly. But,

13. *Give me the comfort of thy help again.*] or, Reſtore unto me the joy of thy Salvation, which by my ſins I have forfeited and loſt: [*and ſtabliſh me with thy free ſpirit.*] Free me by thy holy Spirit of liberty from the law of ſin and of death.

14. *Then ſhall I teach*] both by word and example [*thy waies*] of mercy and truth [*unto the wicked;*] who follow the ways of their own hearts; [*and ſinners ſhall be converted unto thee.*] by the example of my ſincere converſion and ſeaſonable admonitions.

15. *Deliver me from blood-guilti-*

neſs, O God,] from all the kinds and degrees of bloud-guiltineſs; ſuch are immoderate anger, hatred, malice, envy, and from all mortal or ſoul-killing ſins; [*thou that art the God of my health:*] the health both of my body and Soul, both temporal and eternal Salvation is from thee: and therefore [*my tongue ſhall ſing of thy righteouſneſs.*] extolling thy truth in making good thy promiſed mercies to the truly penitent.

16. *O Lord, open my lips;*] which my ſins have cloſed up; [*and my mouth ſhall ſhew forth thy praiſe.*] which becometh not the lips of ſinners: but thou art a God forgiving offences, and even out of the mouths of babes and ſucklings haſt perfected praiſe.

17. *For thou, O Lord, deſireſt no ſacrifice,*] of ſlain beaſts, for the expiation of ſin, [*elſe would I give it thee:*] were it thy pleaſure to accept the ſame: but [*thou delighteſt not in burnt-offerings.*] 'Tis not the outward carnal offerings (though commanded by thee) that thou reſpecteſt as the principal means to pacifie thy diſpleaſure, but the inward devotion and compunction of the perſon offering.

18. *The*

18. *The ſacrifices of God*] thoſe he chiefly reſpecteth and accepteth [*are a troubled ſpirit:*] wounded and groaning under the ſad ſenſe of his ſins: [*a broken and contrite heart*] the fallow-ground whereof is broken up by a ſtrict Self-examination, contrite by Compunction, weeded by Confeſſion, watered with the tears of godly Sorrow; ſuch a Sacrifice [*O God, thou wilt not deſpiſe.*] but accept through his merits, who with a torn body and broken heart offered up himſelf a ſacrifice for the ſins of the world.

19. *O be favourable and gracious unto Sion:*] Let thy bleſſing plentifully deſcend upon our holy Mother, the Church, both univerſal, and this particular Church whereof I am a Member: [*build thou the walls of Jeruſalem.*] Repair the breaches both in true doctrine and diſcipline, which through licenciouſneſs in opinion and converſation are greatly decayed: that the Souls of the righteous may enjoy the viſion of peace.

20. *Then ſhalt thou be pleaſed with the ſacrifice of righteouſneſs,*] with thoſe ſacred acts and offices of true Repentance, whereby through Faith in the bloud of *Chriſt* the ſinner is juſtified,

stified, [*with burnt-offerings*] not of beasts without spot or defect, but of holy innocent persons, enfir'd with godly zeal and devotion to thy Service, [*and whole burnt-offerings:*] even the whole man, devoted to a whole entire obedience, through the whole course of life: [*then shall they offer young bullocks upon thine altar.*] themselves shall they offer upon the Altar of a pure heart, a living sacrifice, holy and acceptable to God through *Jesus Christ*—

Glory be to the Father, &c.
As it was in the beginning, &c.

Psalm CII.

Verse 1. HEar *my praier, O Lord*,] as to the saving effects thereof; [*and let my crying come unto thee.*] be accepted by thee, since my loud voice manifests the inward zeal and devotion of my heart.

2. *Hide not thy face from me*] under the thick cloud of my transgressions [*in the time of my trouble*;] when burthened with the weight of sin, or violence of temptation; [*incline thine ears to me: when I call,*] being

ing penitent and humbled under thy mighty hand, [*O hear me, and that right ſoon.*] there being danger in delay.

3. *For my days are conſumed away like ſmoak:*] ſpent in airy, light, vain, unprofitable and black ſinful works: [*and my bones*] the ſtrength and ſupport of my Soul [*are burnt up as it were a firebrand.*] ſcorched and withered through the exorbitant heat of carnal concupiſcence, which renders me liable to the fire of thy wrath.

4. *My heart is ſmitten down, and withered like graſs:*] As when the graſs is mowed down, and withered by the Sun's hot beams; ſo my Soul, being ſmitten down by the violence of temptation, is dried up and withered in her devotion: [*ſo that I forget to eat my bread.*] neglecting the ſweet refreſhments of thy Holy Word and Sacraments, where the Soul is nouriſhed with the bread of life.

5. *For the voice of my groaning,*] under the heavy burthen of my ſins, [*my bones will ſcarce cleave to my fleſh.*] being macerated by the ſtrict rigour of penitential ſeverities.

6. *I am become like a pelican in the wilderneſs;*] flying even the ſight and ſocie-

ſociety of men, through ſhame and confuſion of face; [*and like an owl that is in the deſart.*] that takes up her lodging in ruinous houſes, and not inhabited.

7. *I have watched,*] in the ſerious conſideration of my ſinful and ſad condition, [*and am even as it were a ſparrow*] flying the company of ſinners [*that ſitteth alone upon the houſe top.*] ſolitary, ſerious, and ſtudious how to eſcape the ſnares of ſin below, and mount up my Soul to Heaven above.

8. *Mine enemies revile me all the day long:*] Such as hate to be reformed, and are enemies to a ſerious and ſettled courſe of Religion, continually deride and revile me: [*and they that are mad upon me*] with rage and fury [*are ſworn together againſt me.*] have conſpired my ruine.

9. *For I have eaten aſhes as it were bread;*] My meat was as unpleaſant to me as if I had eaten aſhes; [*and mingled my drink with weeping.*] All my wonted corporal refreſhments were ſowred with ſpiritual ſorrow for my ſins. Or, [a] I have exerciſed the penitential rigours of aſhes and weeping: ſack-cloath and aſhes being the

[a] Auguſt. *in loc.*

the armour and cloathing of penitents.

10. *And that becauſe of thine indignation and wrath:*] That's the chief ingredient in my ſorrow, that I have deſervedly incurred thy wrath: [*for thou haſt lift me up, and caſt me down.*] Thou ſeemeſt, as it were, to raiſe me up, that I may fall with the greater weight and violence: or, Thou haſt raiſed me to great honour to be ſtampt after thine own image, but, for want of underſtanding, I have faln down as low as the beaſts that periſh.

11. *My days are gone like a ſhadow:*] they are not onely vain, empty and unprofitable, but alſo darkſom and gloomy, becauſe I have declined from the Sun of righteouſneſs: [*and I am withered like graſs.*] for want of the celeſtial dew of Divine grace.

12. *But thou, O Lord, ſhalt endure for ever;*] Whilſt all other things paſs away, thou changeſt not, being immutable, as in mercy to raiſe up, ſo in juſtice to caſt down; [*and thy remembrance throughout all generations.*] Thy gracious promiſes both of the life that now is, and of that which is to come, are in all ages remembred to thy praiſe and glory.

13. *Thou*

13. *Thou shalt arise,*] to redeem, deliver, and defend, [*and have mercy upon Sion:*] thy Church militant here upon earth: [*for it is time that thou have mercy upon her,*] the time of this life is the seasonable time of mercy, because it is a time of misery, [*yea the time is come.*] even the fulness of time is compleated of our Redemption and Salvation.

14. *And why? thy servants think upon her stones;*] both Angels and Saints resent with much regret the dispersed members of thy Church; [*and it pitieth them to see her in the dust.*] they pity her distractions and confusions, and have great desires to succour and relieve her.

15. *The heathen shall fear thy name, O Lord;*] which now they blaspheme, but being converted from their Idolatries, and from all the errours of their ways, they shall with us adore the blessed and saving Name of *Jesus*; [*and all the Kings of the earth thy majesty.*] being converted unto thee, they shall in all humility confess the greatness of thy Majesty far to transcend their greatest power and glory.

16. *When the Lord shall build up Sion,*] repair the breaches of his Church, and

and ſettle it upon the foundation of Prophets and Apoſtles, [*and when his glory ſhall appear,*] the glory of his great grace ſhall manifeſt it ſelf in the edification and ſupport of his Church, upon the pillars of Truth and Peace,

17. *When he turneth him to the prayer of the poor deſtitute,*] For his ears are ever open to the prayers of the humble and poor in ſpirit, and ſuch as be deſtitute of all exteriour conſolations, [*and deſpiſeth not their deſire;*] when flowing from a true Faith, and enfir'd with Charity and Devotion.

18. *This ſhall be written for thoſe that come after:*] That the ſucceeding people of God under the Goſpel may have upon record the wondrous works of God under the Law: [*and the people that ſhall be born*] regenerate and born anew of water and of the Holy Ghoſt [*ſhall praiſe the Lord.*] for the grace of Redemption and great mercy attain'd.

19. *For he hath looked down from his Sanctuary:*] God the Son, from the boſom of his Father above, looked down with the eye of his mercy upon us miſerable ſinners here below: | *out of heaven did the Lord behold the earth:* | when the King of Heaven deſcended upon

upon earth, when the day-spring on high came down to visit us, when the Word was made flesh for the building up of *Sion.*

20. *That he might hear the mourning of such as are in captivity,*] groaning under the bonds and chains of their sins; [*and deliver*] out of the gulf of sin and clutches of Satan [*the children appointed unto death;*] as the due wages of sin;

21. *That they may declare the name of the Lord in Sion,*] being delivered from the sad condition of being the children of the Devil in the vast womb of this wicked world, to be the children of God in the sacred womb of their Mother, the Church, they might therein and therefore extoll the great Name of God; [*and his worship at Hierusalem;*] promote and advance the holy Worship of God in his Church, and unanimously joyn therein together, to the glory of his Name;

22. *When the people are gathered together,*] When the people of God, dispersed through the world, shall be nevertheless joyned together in the unity of the true Faith, enlivened by divine Charity; [*and the kingdoms also to serve the Lord.*] when both the Kings, and the

the people of their dominion, aſſemble together. and joyn with one heart and one mouth in the publick Worſhip of God; then ſhall the Name of the Lord be magnified in *Sion.*

23. *He brought down my ſtrength in my journey:*] In the mean time whilſt I walk in the way of Repentance, my ſtrength is decayed: [*and he hath ſhortned my days.*] of health and outward proſperity, that I may apply my heart unto wiſedom.

24. *But I ſaid,*] addreſſing my ſelf unto God by Prayer, [*O my God,*] the God of my life, of my health, of my joy, my God and my all, [*take me not away in the midſt of mine age:*] before the natural courſe of my life expire: [*as for thy years, they endure throughout all generations.*] being from everlaſting to everlaſting, in reſpect of whoſe duration the years of my life are nothing; and therefore I humbly beg, they may not be ſhortned through the violence of thy afflicting hand.

25. *Thou, Lord,*] who art without beginning, [*in the beginning*] of time [*haſt laid the foundations of the earth:*] which is the centre of this viſible World: [*and the heavens are the works of thy hands.*] both the Heavens and the

the earth, and all things visible and invisible, are of thy Creation.

26. *They shall perish,*] as having their beginning in time, [*but thou shalt endure.*] as being from all eternity, and through all the changes of created beings remaining in thy self unchangeable.

27. *They all shall wax old as doth a garment:*] which is worse for the wearing: [*and as a vesture shalt thou change them,*] from their present state and condition, [*and they shall be changed.*] in their qualities and operations. [*But thou art the same;*] in thy self immutable; [*and thy years shalt not fail.*] or rather, being not liable at all to any term of years, but without either beginning or end of Time.

28. *The children of thy servants*] if they follow the steps of their godly Fathers, in the sacred service of God, [*shall continue:*] in the land of the living, being translated from the life of Grace to the life of Glory: [*and their seed*] of good works, the issue of their true faith, [*shall stand fast in thy sight.*] being treasured up in Heaven, where no moth or rust corrupteth.

Glory be to the Father ——
As it was in the beginning ——

Psalm

Pſalm CXXX.

Verſe 1. OUT *of the depths*] both of my ſins and ſufferings, and out of the depth of my heart, wounded with godly ſorrow for my ſins, [*have I called*] as *Jonas* out of the whale's belly, ſo do I lift up my voice in praier, to be delivered from the power of the Devil, [*unto thee, O Lord:*] with whom alone is power to help and ſave me: [*Lord, hear my voice.*] in my prayers which I make before thee.

2. *O let thine ears*] which are not corporeal, but wholly ſpiritual, and therefore more quick and intenſe to [*conſider well the voice of my complaint.*] be intent to releaſe me of my ſins, under the weight whereof my Soul complains.

3. *If thou, Lord,*] to whom no ſecrets are hid, [*wilt be extreme to mark what is done amiſs,*] ſo as to take notice of all our faults and failings, and puniſh us accordingly, [*O Lord, who may abide it?*] There is none ſo exactly righteous and holy, as to abide the ſtrict ſcrutiny of thy vindicative juſtice; ſince every ſin, from which none

none is free, is, in respect of the person offended, infinite.

4. *For there is mercy with thee*;] to forgive the sins of the penitent, and to raise up them that are faln; [*therefore shalt thou be feared.*] or, worshipped with reverence and godly fear, thy mercy engaging and sweetly working upon our hearts to fear thy Name.

5. *I look for the Lord*,] even for his saving mercy, [*my soul doth wait for him:*] to heal her soars, and satisfie her longing desires with the oil and wine of mercy and consolation: [*in his word is my trust.*] for therein he hath promised to pardon the penitent, to heal the broken-hearted—. And I doubt not but he will be as good as his word: and therefore,

6. *My soul fleeth unto the Lord*] upon the spiritual wings of ardent desires, strong hopes, fervent prayers—[*before the morning-watch*;] very early in the morning of the day; or, in the morning of my life, the time of my youth; [*I say, before the morning-watch.*] or, more earnestly then such who are appointed watch-men for the night do wait for the morning to be discharged from their watch, and have liberty to repose themselves.

7. *O*

7. *O Iſrael,*] Ye that are of the number of God's people, members of his Church, if you be wiſe, truſt not in your ſelves, nor in others, but [*truſt in the Lord:*] who never faileth to help them that put their truſt in him, and be doing good: [*for with the Lord there is mercy;*] There is, there was, and ever will be mercy with him to juſtifie ſinners that truly repent and believe in him; for his mercy endureth for ever; [*and with him there is plenteous redemption.*] His precious bloud, whereby we are redeemed, is plentifully ſufficient to ſatisfie for our ſins, and not for ours onely, but for the ſins of the whole world.

8. *And he ſhall redeem Iſrael*] No doubt but he will, more eſpecially above all others, redeem his own inheritance [*from all his ſins.*] Be they never ſo many, mortal and venial, if truly repented, through Faith in the bloud of *Chriſt* they ſhall be pardoned. And therefore we have great reaſon to give

Glory to the Father, &c.
As it was in the beginning, &c.

Pſalm

Pſalm CXLIII.

Verſe 1. HEar *my prayer, O Lord,*] for the obtaining of what is good, [*and conſider my deſire:*] for the avoiding of what is evil: [*hearken unto me*] in both reſpects [*for thy truth,*] of thy promiſes made to hear the prayers of the humble, [*and for thy righteouſneſs ſake.*] in performing all ſuch promiſes to thoſe who truſt not in their own, but in thy righteouſneſs, condemning themſelves, that they may be abſolved by thee.

2. *And enter not into judgment*] without any intermixture of mercy [*with thy ſervant, O Lord:*] I dare not ſay thy ſon, but confeſs, with the Prodigal, that I have ſinned againſt Heaven—— but reject me not from among the number of thy ſervants: [*for in thy ſight*] who art a God of purer eyes then to behold iniquity [*ſhall no man living*] in this frail mortal fleſh [*be juſtified.*] by his own merits, but by the mercy of God through the merits of *Chriſt.*

3. *For the enemy*] the Devil [*hath perſecuted my ſoul;*] and doth inceſſantly undermine its innocence by his tempta-

temptations and ſnares; [*he hath ſmitten my life down to the ground:*] ſo that my Soul grovels in the duſt of earthly deſires: [*he hath laid me in the darkneſs,*] involv'd in the night of ſecular luſts, [*as the men that have been long dead.*] in their treſpaſſes and ſins, having no ſenſe or feeling of their deſperate condition.

4. *Therefore is my ſpirit vexed within me;*] My Conſcience within me being defiled, and my Soul, which would aſpire to Heaven-ward, depreſſed with the weight of her ſins and the corruption of her fleſh, is a great corroſive and vexation of my ſpirit; [*and my heart within me is deſolate.*] deſtitute of all conſolation.

5. *Yet do I remember the time paſt;*] wherein thy people have been exerciſed and tried, both by adverſity and proſperity, both by temptations and deliverances; and for my conſolation, and ſtrengthning my hopes of deliverance, [*I muſe upon all thy works:*] wherein I obſerve, as thy great power and wiſedom, ſo thy mercy allaying the rigour of thy juſtice: [*yea, I exerciſe my ſelf in the works of thy hands.*] wherein I find thy mercy to be over thy works; and that I, though an

unprofitable work of thy hands, may obtain mercy also.

6. *I stretch forth my hands unto thee:*] both praying with my lips, and working with my hands, to obtain my petitions: and [*my soul*] pours forth her self in the expansion of my hands, which being in her self dry and barren of consolation | *gaspeth unto thee*] the fountain of living waters, and well-spring of Divine graces, even [*as a thirsty land* | gapeth to be fill'd and satisfied with rain from Heaven.

7. *Hear me, O Lord,*] watering my thirsty Soul with the celestial dew of thy Divine grace, [*and that soon;*] delay not to satisfie the thirst of my soul, which is great; [*for my spirit waxeth faint:* | hath lost its wonted fervour of devotion, being oppressed with the burthen of her sins, and destitute of the sweet refreshments and influences of thy Holy Spirit: [*hide not thy face from me,*] as one turns away his face from his enemie, or one with whom he is justly offended, [*lest I be like unto them that go down into the pit.*] If thou look not in mercy upon me, I shall be in the same condition with them that are involved in the pit both of sin and of death.

8. *O*

8. *O let me hear*] be made ſenſible of [*thy loving kindneſs betimes in the morning*;] early and betimes in this life; and after the night of this life is ended, in the morning of that day which never ſhall have end; [*for in thee is my truſt:*] not in my ſelf, nor in any help of man, for it is but vain; and ſo will prove my truſt in thee alſo, except I obey thy will and walk in thy ways: the which that I may do, I humbly beg [*ſhew thou me the way*] of thy laws, and the paths of thy Commandments, [*wherein I ſhould walk*;] as leading to my native home of Heaven, where my immortal Soul was firſt framed by the hands of the Almighty; [*for unto thee, O Lord, do I lift up my ſoul.*] which being made after thine Image, aſpires to become perfect in the beatifical viſion and fruition of thy ſacred Majeſty. In which way being ſoar let and hindred, it implores thy aſſiſtence, ſaying,

9. *Deliver me from mine enemies, O God:*] both viſible and inviſible, ghoſtly and bodily adverſaries: [*for I flee unto thee*] when aſſaulted by them [*to hide me.*] under the covert of thy protection, from all the ſtorms of temptations which daily

ariſe in the tumultuous ſea of this life.

10. *Teach me*] who am naturally blind and careleſs of my duty [*to doe the thing that pleaſeth thee*,] not onely to know, but to doe thy will ; not to follow mine own pleaſure, but what is pleaſing and acceptable unto thee ; [*for thou art my God:*] who haſt created and redeemed me : and that I may be throughly ſanctified [*let thy loving Spirit*] the Spirit of love and verity [*lead me forth*] in the ſtraight direct way that leads [*into the land of righteouſneſs.*] That's the promiſed Land, the celeſtial *Canaan*, where alone is perfect, everlaſting righteouſneſs, in the bliſsful preſence of the God of righteouſneſs.

11. *Quicken me, O Lord,*] who am dull and dead-hearted, and faint in the way towards the land of the living, [*for thy name's ſake:*] which I invoke and adore : [*and for thy righteouſneſs ſake*] not for mine , which is little, and good for little, [*bring my ſoul out of trouble.*] delivering me from whatever diſturbs the peace of my Soul, and hinders her progreſs in the way to Heaven.

12. *And of thy goodneſs ſlay mine ene-*

enemies,] Mortifie in me all unruly luſts and paſſions that rebell againſt Reaſon and Religion, [*and deſtroy all them that vex my ſoul:*] by exciting and fomenting the fleſh againſt the ſpirit, the ſenſual againſt her rational faculties; that the whole may be obedient unto thee: [*for I am thy ſervant.*] *Created, Redeemed*, not to ſerve my own luſts and exorbitant paſſions, but to be *Sanctified* or devoted wholly to ſerve thee, in holineſs and righteouſneſs before thee all the days of my life. And ſo ſhall my Soul praiſe thee with joyfull lips, and ſay,

Glory be to the Father——
As it was in the beginning——

I.

O moſt juſt and merciful God, who being by Sin offended, art by true Repentance appeaſed, be propitious to the Prayers of thy faithful people; and in great mercy turn away from us thoſe ſcourges of thy wrath which our ſins have juſtly deſerved, through *Jeſus Chriſt* our Lord.

II.

Remember not, Lord, our offences,

nor the offences of our fore-fathers, neither take thou vengeance of our ſins; but ſpare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy precious bloud, and be not angry with us for ever.

III.

O God, whoſe nature and property it is, ever to have mercy and to forgive, receive our humble Petitions; and though we be tied and bound with the chain of our ſins, yet let the pitifulneſs of thy great mercy looſe us; for the honour of *Jeſus Chriſt* our Mediatour and Advocate. *Amen.*

CHAP. XII.

Meditations and Prayers to be partakers of the Merits of what our Bleſſed Redeemer hath done and ſuffered for us.

The Incarnation of the Son of God.

I. O Moſt Holy and ever-Bleſſed *Jeſus*, who vouchſafedſt, for the redemption of mankind, to be made Man, by the bleſſed merits of thy myſterious Incarnation grant me to become

come one *Spirit* with thee, who becameſt one *fleſh* with me.

Thou, Bleſſed Lord, wert miraculouſly born of a pure immaculate Virgin, by the power of the Holy Ghoſt overſhadowing her: grant me, by the ſame power of the moſt High, to poſſeſs a pure virgin Soul, in a pure and chaſt body, and to be fruitful in all good works. 2. *Nativity.*

Holy *Jeſus*, who vouchſafedſt to be circumciſed the eighth day, and made obedient to the Law for man, grant unto me, I humbly beg, the true circumciſion of the Spirit, that my heart and all my members may be mortified from all carnal and worldly luſts, and whatever hinders my regular obedience to thy moſt holy Laws. 3. *Circumciſion.*

By the merits and myſteries of thy Baptiſm in the river *Jordan*, waſh me throughly from my wickedneſs, and cleanſe me from my ſins, whereby I have unhallowed thoſe ſacred and ſaving waters of my Baptiſm, and perjuriouſly broken my Vow and Promiſe made therein. 4. *Baptiſm.*

Holy *Jeſus*, who didſt faſt forty days and forty nights, forgive me the manifold acts of Gluttony and Drunkenneſs, Riot and Exceſs, whereof I have 5. *Faſting.*

been guilty : and by the virtue and power of thy miraculous Faſt, grant me the maſtery over my rebellious appetite, to live ſoberly, that I may alſo live righteouſly and godly in this preſent world.

6. Temptation. Holy *Jeſus*, who being faſting waſt tempted of the Devil, and overcameſt him, grant me, by the influences of thy Bleſſed Spirit, ſo devoutly to intend the holy duties of Faſting and Prayer, that by the power of thy victory over the Devil, I may have ſtrength and power to triumph over *the Devil, the world and the fleſh, and to continue thy faithful ſervant and ſouldier to my life's end.*

7. Doctrine and Example. Holy *Jeſus*, who being inaugurated in thy Prophetical office by Baptiſm, and confirmed by the vanquiſhment of the Devil, wenteſt about preaching the Goſpel, doing good, healing all manner of ſickneſs and all manner of diſeaſes amongſt the people, being by thy doctrine and example *the Way* and *the Truth* that leads unto *Life* ; grant me to believe aright all thy Revelations, to obey all thy Commands, to walk in thy ſteps, and ſo to *follow thee the Light of the world, that I walk not in darkneſs, but may have the light of life.*

Holy

Holy *Jesus*, who didst condescend to have thy precious life conspired against by the *Jews*, and to be betrayed and sold by one of thine own Disciples for a vile price, deliver me from the conspiracies of all mine enemies, ghostly and bodily; and specially from the treachery and corruption of mine own deceitful heart, and from the rebellion of my flesh, which for vile things and of no value daily betray my Soul into the hands and under the power and bondage of Sin and Satan, the great enemies of my life in Grace and Glory. 8. *He is conspir'd against, and betrayed.*

Holy *Jesus*, who didst begin thy last and bitter passion in a Garden, where thy innocent Soul was sorrowful even unto death, sanctifie, I beseech thee, all my natural infirmities and passions, comfort me in all my troubles and disquietudes of mind, and make me sensible with godly sorrow of that heavy wrath and curse for Sin, which thou sufferedst, and I deserved. 9. *His Agonie in the Garden.*

Holy *Jesus*, who didst prostrate thy selfupon the cold earth, sweating drops of bloud under the pressure of our sins, and out of a sad apprehension of thy ensuing sufferings, *offering up strong cries with tears unto him that is able to save*; O that my heart might inward- 10. *Bloudy sweat.*

ly bleed tears of compaſſion and of compunction, and vent it ſelf by ſuch fervent and effectuall prayers, with tears of devotion, as to be heard in Heaven, and healed of all my ſinfull infirmities.

11. *Submiſſion to the will of God.* Holy *Jeſus*, who with all ſweetneſs of patience and ſubmiſſion didſt give up thy ſelf wholly to the will of thy Heavenly Father, endue me with the ſame ſpirit of lowlineſs and meekneſs, patience and contentedneſs in all conditions, ſubmitting to the good will of my God, both in proſperity and adverſity, health and ſickneſs, life and death.

12. *Apprehenſion.* Holy *Jeſus*, who didſt yield thy ſelf to be apprehended, when thou mighteſt eſcape, and to be bound as a Malefactour, being clearer then an Angel of light; O let not my Soul be ſeiſed by any infernal Fiends to eternal horrour in the other world: But out of the fangs and clutches of all the ſpirits and powers of darkneſs, good Lord, deliver me: from the bonds and chains of my ſins, and from that diſmall ſentence, [*Take him, and bind him hand and foot, and caſt him into utter darkneſs*,] good Lord, deliver me.

Holy *Jeſus*, who being ſeiſed by rude

rude hands, wast led as an innocent Lamb to the slaughter, hooted at, rated, reviled, reproached, falsely accused, and unjustly condemned by unjust Judges here upon earth, being thy self the most just Judge of Heaven and earth; O be not a severe and angry Judge when I shall stand before thy Tribunal, but vouchsafe to be then my Mediatour, and answer for me, who am not able to answer thee one of a thousand, if thou shouldest be strict to mark what I have done amiss: But *in thee have I put my trust; thou shalt answer for me, O Lord my God.* 13. *Arraignment and Condemnation.*

From all the accusations of the Devil and his Angels, from the accusations of all men and of all women, with whom I have been guilty, or who have been conscious of my many sinful pollutions, and from the accusations of my own Conscience in the day of Judgment, good Lord, deliver me.

Blessed be that infinite mercy and humility of thine, Holy *Jesus*, whereby thou sufferedst thy face, fairer then the children of men, to be polluted by filthy ignominious spittings. *O turn thy face away from my sins*, whereby I have polluted my Soul, and profaned thy holy Name, which is called upon me. Turn not thy face away from me, 14. *He is spitted upon.*

me, but turn thy face away from my ſins, who for my ſins didſt not turn thy face from ſhame and ſpitting.

15. *Buffeted.* Holy *Jeſus*, who didſt expoſe thy bleſſed cheeks to the rude cuffs and buffets of hard injurious fiſts, grant that though I may feel, yet not be fell'd and overthrown by the buffets of Satan.

16. *Forſaken of his friends and followers.* Holy *Jeſus*, who waſt content to be forſaken of all thy friends and deareſt Diſciples, and to be left alone in the hands of cruel men, who like ravening wolves thirſted after a draught of thy deareſt bloud; O leave me not deſtitute of thy aſſiſting preſence, when aſſaulted by my ghoſtly Adverſaries; though I have deſerved to be for ever deſolate and forſaken, for my manifold treacherous backſlidings from thee.

17. *Denied by Peter.* Bleſſed be that infinite goodneſs and meekneſs of thine, who looking back upon S. *Peter*, when he denied and forſwore thee, didſt by that gracious chiding look call him back, both to himſelf and to thee, by true Repentance. O look thus upon all backſliders from thee, for their correction and ſincere converſion; and *look upon me alſo, and be merciful unto me, as thou*

thou usest to doe unto those that love thy name.

And now behold, (O my Soul,) with the eye of devout meditation, such a portion of thy Saviour's sufferings as is the wonder and astonishment both of Heaven and earth. See with what profound humility and patience the great Lord of all the world condescends to be whipped by a mercilesse crue of souldiers: see with what a sweet silence this innocent Lamb yields to have his fleece torn off, his body stript naked, and strictly bound to a whipping-post: see him all alone, naked and helpless, where there was no eye to pity him, no heart to have compassion on him; whilst those mercilesse Caitiffs with their sharp and forked whips rip up and tear his delicate skin and tender flesh, so that his blessed back and breasts, by the violence of their cruel lashes, doubled and redoubled, are all gore bloud, which from the gastly wounds stream'd down his innocent sides. 18. *Scourged.*

Now when I think hereupon I pour out my heart by my self, even to weeping and wonder: wondering, that the eternal Son of God, the glory of Angels and beauty of men, should suffer such

such a cruel and shameful punishment; and weep, that my sins should both deserve and cause such sufferings; and weeping wonder, that the Son of God should suffer what I deserved.

But since thou disdainedst not, O merciful Lord, to be wounded for my transgressions, and bruised for mine iniquities; O let thy *chastisement* procure my *peace* with offended Heaven, and grant that *by thy stripes my soul may be healed.*

19. *Crowned with thorns.*

Holy *Jesus*, whose venerable head was crowned with Thorns, the curse of the earth, and those thorns beaten into thy Temples with a Reed and with much rage; pardon, Lord, all those sins which by the instrumental mediation of all the senses of my head I have committed: *break not the bruised reed*, my broken heart, with the sad pressure of thy heavy wrath: let thy thorns, the fruits of the curse which we contracted and thou sustainedst, deliver me from the curse due for my sins, and stop the jaws of death, *that the pit shut not her mouth upon me.*

20. *Renouncing the Pomps and Vanities of this world.*

Thou art the King of glory, O *Christ*; yet wast content with a Cross for thy Throne, with a wreath of Thorns for thy Crown, with a Reed for thy Regal Scep-

Sceptre, with Gall and Vinegar for thy Cates, and for thy Robes of Majesty onely a little Linen to cover thy nakedness. O that I were so wise as, from thy example, to despise all the gilded glories, empty consolations, nicknam'd pleasures and profits of this present life: chusing, with *Moses*, *rather to suffer affliction with the people of God, then to enjoy the pleasures of sin for a season, having an eye to the recompence of reward.*

Blessed *Jesus*, who with an invincible patience wentest forth bearing thy Cross, till it sunk thy tender virginal body to the earth; O let me not sink under thy Cross, nor shrink from it, but chearfully take up my Cross, whatever it be, and carefully undergo all the sacred acts and offices of true Repentance, which is the Cross of Sinners, and follow thee my immortal Savior, who didst *suffer for us, leaving us an example, that we should follow thy steps.* 21. *Bearing his Cross.*

Holy *Jesus*, who wast lifted up upon the Cross to draw all men unto thee, and didst hang on a cursed Tree, to abolish the Curse contracted by eating the fruit of the forbidden Tree, and wast numbred with the transgressours, crucified amongst thieves; O draw 22. *Crucified.*

draw my hard and ſtony heart unto thee: deliver me from the curſe, by my ſins contracted; and rank me not among the curſed Goats on thy left hand, but amongſt thy bleſſed Sheep on thy right hand, in the great Day of Judgment.

23. *All the parts of his body tormented.*

O moſt Holy crucified *Jeſus*, all the parts and members of whoſe Body were expanded on the Croſs, as on a tormenting rack; thy bleſſed Arms and Legs were with ſuch violence diſtended, that the Joints were diſparted, the Veins burſt, the Sinews crackt, the Skin rent, the Fleſh torn, and all the Bones ſtarted aſide: And in this height of diſtenſion thy innocent Hands and Feet were nailed for the ſinful works of our hands, nailed where the nerves, thoſe conveyances of ſenſe, are the thickeſt, to the unſpeakable torment of thine innocent body.

24. *The ſufferings of his Soul.*

The ſorrows and ſufferings of thy Soul were far greater, being like *melting wax*, molten in the fiery furnace of God's wrath for the ſins of the world; till the fulneſs of thy ſufferings being accompliſhed, thou commendedſt thy ſpirit into the hands of God.

All this Sorrow and Suffering, Grief and Torment of thine, I believe verily, was for me and for my ſins; there being

ing nothing in thee, the spotless Son of a spotless Virgin, to grieve, or sorrow, or suffer for.

O sweetest Saviour, save and deliver me from all my sins, whether of knowledge or ignorance, of wilfulness or negligence, of omission or commission; of thought, desire, word or deed, confessed or not confessed before thee: wash them all away in thy precious bloud shed for me; nail them to thy Cross, which were the cause of thy Crucifixion; hide them in thy wounds, who wast wounded for my transgressions: and write those wounds of thine in my heart, not with ink, but with the bloud which was shed for me; that in and by those characters of bloud I may reade and learn to die unto sin, and live onely unto thee, who diedst for me; cleaving stedfastly unto thee, whose whole self wast so fast nailed to the Cross for me.

By thy Cross and Passion, both in Soul and Body, cleanse me from all filthiness both of flesh and spirit; crucifie this corruptible flesh of mine, with all the inordinate affections and unruly lusts thereof: that being conformed to thy Death, I may be partaker of thy Resurrection; that *suffering with thee* here, I may *reign with thee* hereafter, where thou livest—

THE

THE SECOND PART OF THE PRACTICAL Christian:

Being

Considerations, Meditations and Prayers in order to the worthy Receiving the HOLY COMMUNION of the Body and Bloud of CHRIST.

The Second Edition revised and augmented.

Blessed is that servant whom his Lord when he cometh shall find so doing.
Luk. 12. 43.

LONDON,
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THE PRACTICAL Christian.

PART II.

CHAP. I.

Of the two general Christian Duties required in order to the Holy Communion of the Body and Blood of CHRIST.

1. THE Blessed Eucharist, or Sacrament of the Lord's Supper, is of all the Mysteries of godliness the most comprehensive, and applicatory to the Soul's eternall Happiness. 'Tis amongst all Christian Duties of highest dignity, and greatest concern. 'Tis both the Food and the Medicine, the Life and the Health, the Strength and Defence, the Peace, Joy and Delight of the truly

ly Religious Soul. 'Tis the moſt effectual means of the neareſt Union and Communion with *Chriſt* in this life attainable. 'Tis expreſly ſo called, *the Communion of the Body of Chriſt*, and *the Communion of the Bloud of Chriſt* [a]; which Doctrine we are taught as one of the Principles of our Religion; *The Body and Bloud of Chriſt is verily and indeed taken and received of the faithfull in the Lord's Supper* [b].

[a] 1 Cor. 10. 16.

[b] Church Catech.

2. In the right and reverent Adminiſtration, with the devout and worthy Participation of this *Sacramental Body* of *Chriſt* we are incorporated into his holy *Myſtical Body*. So ſaith our Lord himſelf; *He that eateth my fleſh, and drinketh my bloud, dwelleth in me, and I in him* [c]. And ſuch is alſo the Doctrine of the Church of *Chriſt*: *If with a true penitent heart and lively faith we receive the Holy Sacrament, we ſpiritually eat the fleſh of Chriſt, and drink his bloud; we dwell in Chriſt, and Chriſt in us; we be one with Chriſt, and Chriſt with us; we obtain remiſſion of our Sins, and all other the Benefits of his Paſſion* [d].

[c] Joh. 6. 56.

[d] Comm. office.

3. Hence then it follows, that whoever owns the name of a Chriſtian, and underſtands aright what it is to be truly

truly ſo, and not in vain ſo called, muſt acknowledge theſe two general Duties to be incumbent upon him: 1. *Not to neglect any opportunity of Receiving this Bleſſed Sacrament*; 2. *To uſe all poſſible means with his utmoſt endeavours to receive the ſame worthily.*

I. As to the Firſt, whoſo ſlights or neglects to come, being invited, to the Holy Communion, either,

1. He rightly underſtands not the Holy Religion he profeſſeth: or,

2. His Religion is no other but a bare Profeſſion; ſomething that perhaps employs his Tongue, and ſtrikes upon his Ears, to hear and talk about it; but never entred the deep of his Heart, truly to believe and practiſe it *. * *Matt.* 15. 8.

There be too many ſuch perſons, (God wot) that talk much of Religion, yea, many that talk loudly of Communion with *Chriſt*, and are ſeemingly zealous in the external performance of ſeveral Chriſtian Duties, eſpecially in the frequency of long and loud Praiers: but if the many wild extravagancies of ſuch performances did not lay them open, yet their general neglect of this Sacrament, which is the life and quinteſſence of all Chri-

ſtian offices, and the infallible witneſs of true Chriſtianity, diſcovers the hypocriſy of ſuch ſeeming Zelots; that, with the old *Phariſees*, *they draw nigh unto God with their mouth, and honour him with their lips; but their heart is not whole with him, neither are they ſtedfaſt in his covenant* [f]. Which is farther evident in that,

[f] *Iſa.* 29. 13. *Pſal.* 78. 36, 37.

3. Such perſons make no conſcience of Sin, which is the tranſgreſſion of the Law of *Chriſt*. He commands ſaying, *Take, eat*—— *Drink ye all of this*—— *Doe this in remembrance of me*—— *Shew forth the Lord's death till he come*—— *Come unto me all ye that are weary*—— *Ho, every one that thirſteth, come*—— [g]. Not to come to that Bleſſed Sacrament, being invited, is to diſobey all theſe, and ſeveral more poſitive commands of God: which being alſo frequently read, heard, preached, and preſſed upon the conſciences of men by their conſcientious Miniſters, and yet ſtill ſlighted and diſobeyed, will undoubtedly incur (if not prevented by a timely true Repentance and Amendment) that ſad and diſmall ſentence at the laſt Day, *Depart from me, ye curſed, into everlaſting fire* [h].

[g] *Matt.* 26. 27, 28. *Luk.* 22. 19. 1 *Cor.* 11. 24, 25, 26. *Matt.* 11. 28. *Iſa.* 55. 1.

[h] *Matt.* 25. 41.

4. Diſo-

4. Disobedience to these commands of our Lord in the neglect of this Blessed Sacrament, doth declare every such person so neglecting, whatever his excuses may be, 1. in generall, that he is more in love with his Sins then with his Saviour, with the errours of his ways then with *the Truth that is in Jesus* [i]: or, 2. more particularly, that he prefers either his sloth and negligence, or his enmity and maliciousness, or his temporall concerns and covetousness, or, in a word, some secular or sensual lust, before the purification of his Soul in the Bloud of *Christ*, and its nourishment to life eternall.

[i] *Eph.* 4. 21.

5. He disobeys the commands, slights the orders, contemns the discipline of *Christ*'s Church, makes no conscience of conforming to the practice of, and of holding communion with, all sound and orthodox Members of *Christ*: but rather implies, nay, openly declares, that he is none of *Christ*'s number, but separate and divided from *Christ*'s mysticall *Body, which is the Church* [k]; and, consequently, not quickened with his Spirit: for these two are inseparable; *one Body*, the Church; and *one Spirit* [l],

[k] *Col.* 1. 24.

Eph. 4. 4. *rit* 1, viz. of truth and holineſs, which quickeneth this one Body, and this alone.

The guilt of any which particulars is ſo inconſiſtent with the ſtate of true Chriſtianity, that there is no perſon who reads and ſeriouſly conſiders them, can reaſonably call himſelf a Member of *Chriſt*, or acceptably call upon God as ſuch, and yet ſtill continue his neglect of this Bleſſed Sacrament.

6. And this amongſt others is one of the greateſt cauſes of ſo great a decay of Piety, of ſo much dulneſs and deadneſs of heart in all Religious performances, of ſo much averſeneſs from the publick Worſhip of God in his Houſe of prayer, and of ſo much irreverence and profaneneſs therein. 'Tis the cauſe of ſo many ſpiritual diſeaſes in the Souls of men, of ſo much weakneſs againſt Temptations, of ſo much wavering in opinion, of ſo many Errours, Schiſms, Factions—— even becauſe the Souls of all ſuch are not fed, nouriſhed, ſtrengthned and refreſhed, quickned and confirmed with the precious Body and Bloud of *Chriſt*: the which, being rightly and reverently received, illuminates the Underſtanding,

ſtanding, purifies the Will, cleanſes the Heart, rectifies the Affections, and renders the whole Man apt and active to every good work of the Lord.

II. The Second general Duty in order to this Holy Sacrament is, *To uſe all poſſible means and endeavours to receive the ſame worthily.*

There will need no other Reaſons to enforce this Duty then the terrour of thoſe known words of the Apoſtle, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf.* And this Unworthineſs conſiſts in *not diſcerning the Lord's Body*, as it immediately follows [m].

[m] 1 Cor. 11. 29.

Here then every man that hath any care of his Soul will deſire to know what it is, *not to diſcern the Lord's Body*, which makes a man liable to Damnation, by being an unworthy Communicant at the Lord's Table.

To underſtand this fully and clearly, we muſt uſe the light of a diſtinction. For there is a threefold Body of *Chriſt* abſtracted from that of his perſonal ſubſiſtence as Man of a reaſonable Soul and humane Fleſh ſubſiſting: viz. 1. Myſtical, 2. Doctrinal, 3. Sacramental. And not to

discern the Lord's Body in any of these three meanings thereof, makes unworthie Receivers.

1. The *Mystical* Body of *Christ* is his Church [n]. And he discerns not this Body of *Christ*, who rightly believes not *the Holy Catholick Church, the Communion of Saints.*

[n] *Eph.* 1. 22, 23. *Col.* 1. 24.

'Tis one of the names whereby this Holy Sacrament is called, *The Holy Communion*; excluding thence as unworthy all that are not within the Pale and Communion of *Christ*'s Church, both Unbelievers and Misbelievers, Hereticks and Schismaticks; all disobedient, factious, contentious spirits, with all sorts of Separatists from the Church of *Christ*, whether in Faith or Charity, Doctrine or Worship. For all worthy Communicants, *being many, are one Body in Christ, and every one Members one of another* [o].

[o] *Rom.* 12. 5.

2. The *Doctrinal* Body of *Christ* is the Doctrine of Christianity, or *the Body of Faith*, wherein all sound orthodox Christians do agree, and are united as Members of the foresaid Mystical Body of *Christ*, the Church: which is therefore called *the common Faith* [p]: and 'tis *that Faith which was once given to*, or rather *by*, *the Saints* [q],

[p] 1 *Cor.* 12. 12, 13. [p] *Tit.* 1. 4.

Saints [q], the holy Apoſtles of our Lord. [q] *Jude* v. 3.

He diſcerns not this Body of the Lord, who underſtands not the Principles of his Religion, which are ſummed up in the Vow or Covenant which every perſon rightly Chriſtned hath made with God in his Baptiſm: the poſitive parts whereof (beſides the negative) are, 1. the Apoſtles Creed, 2. the Ten Commandments; with what is implied therein, and depends thereupon, viz. 3. the Lord's Praier, and, 4. the Doctrine of the Sacraments. Not to know theſe general Heads of Religion, which be plainly and fully delivered in the Church-Catechiſm; or, having learned them by heart when Children, not frequently to remember and conſider them when come to age, ſo as to underſtand and hold them faſt as the Eſſentials of Chriſtianity; is the ſecond general kind of Unworthineſs of the Lord's Supper, from whence all ignorant and careleſs, fooliſh and ſottiſh perſons are excluded [r], with all ſuch as hold not faſt *the firſt Principles of the Oracles of God* †. [r] *Jer.* 24. 7. *Heb.* 8. 11. † *Heb.* 5. 12.

3. The *Sacramental* Body of *Chriſt* is, the conſecrated Elements of Bread

and Wine in the Sacrament. This is expreſly affirmed by our Lord, ſaying, *This is my Body, This is my Bloud.* Who then dare ſay, (as the Fathers frequently obſerve,) This is not his Body, but a Figure of his Body onely?

He diſcerns not this Body of our Lord, 1. who ſees not with the eye of Faith *Chriſt* really preſent under the Species of Bread and Wine, though he conceive not the manner thereof: who doth not with all gratefull acknowledgment and divine love, and with the greateſt humility and devotion, adore the infinite wiſedom, power, mercy, goodneſs and condeſcenſion of this Preſence of our Lord; not curiouſly queſtioning, much leſs pragmatically defining the way and manner of his Preſence, as being deeply myſterious and inconceivable.

Thoſe old Verſes expreſſing the Faith of the wiſeſt of our firſt Reformers may ſatisfy every modeſt, humble and ſober-minded good Chriſtian in his great Myſtery of godlineſs.

It was the Lord that ſpake it,
He took the Bread and brake it,
And what the Word did make it,
So I believe and take it.

2. He

2. He diſcerns not this Sacramental Body of the Lord, who knows not in ſome meaſure the nature, ends, uſes and benefits of this Sacrament, with what is required of them that come thereunto: All which being plainly, fully, and yet very briefly, taught in our Church-Catechiſm, to be therefore ignorant of theſe things, which every Child is bound to learn and ſay, is another Species of an unworthy Communicant.

3. He diſcerns not this Sacramental Body of the Lord, who prepares not himſelf to receive the ſame with all *reverence and godly fear* [t]; with *hands waſhed in innocency* [v]; and into a *pure and clean heart* [x]; into a Soul *cleanſed from all filthineſs both of fleſh and ſpirit* [y], and perfumed (as was our Lord's crucified Body) with the ſweet odours of Humility and Compunction, of Love and Devotion, of Obedience and Charity.

[t] *Heb.* 12. 28.
[v] *Pſal.* 26. 6.
[x] *Iſa.* 1. 16. *Pſal.* 24. 4.
[y] 2 *Cor.* 7. 1.

And hereunto all the parts and kinds of true Repentance do neceſſarily concur: for there can be no cleanneſs of hands, no purity of heart, if the naturally ſtiff and proud heart be not firſt humbled, and its ſtifneſs broken with godly ſorrow for ſin, and its

filthineſs waſhed off with the devout tears of true Penitence through Faith in the bloud of *Chriſt*.

And he that receives *Chriſt*'s Holy Body and Bloud into his Soul, not firſt emptied of all his Sins by holy Faith and all the ſacred offices of true Repentance, doth with *Judas* betray his Maſter into the hands of his enemies, even thoſe very enemies which crucified him: for thoſe were our Sins. And therefore 'tis ſaid of ſuch unworthy Receivers, that *they are guilty of the Body and Bloud of Chriſt.*

To avoid ſuch a horrid Sin, 1 *Cor.* 11.27. and Damnation following the ſame, v. 29. betwixt both Verſes 'tis commanded v. 28. *Let a man examine himſelf, and ſo let him eat—*

Self-examination, as 'tis in the former Leaves preſcribed to be practiſed, is the firſt and the greateſt Duty, and requires the moſt of ſpiritual labour, care and induſtry, of all that is required to the worthy Receiving of the Holy Communion. And this becauſe 'tis not onely neceſſary in it ſelf; but neceſſarily conducing to the ſincere performance of all the other Religious Duties commanded: Our Repentance in all its parts, our Humiliation and

godly

godly Sorrow for ſin, our holy Purpoſes and Reſolves of amendment, our Faith, our Hope, our Charity muſt be examined, that they be ſincere, and without hypocriſy. And therefore it is that this Duty is commanded by the Apoſtle, as if it were alone ſufficient, when ſincerely performed, to make us acceptable Gueſts at the Lord's Table; ſaying, *Let a man examine himſelf, and ſo let him eat*——

And indeed this ſo great, ſo neceſſary a Duty, is as greatly extolled, and withall pretended unto, by moſt men, eſpecially ſuch as talk much of their Religion, but practiſe little. 'Tis generally the pretence and the plea of ſuch who cry up Self-examination, to cry down the Sacerdotal power and function; to withdraw themſelves from under the guidance and examination of their reſpective Paſtours, whoſe Inſtructions being not received, or obſerved, but ſo far forth as to every man ſeemeth good in his own eyes, is the great reaſon why this grand Duty is ſo generally neglected, or negligently performed. The which is manifeſt,

1. From the numerous company of thoſe who make no conſcience of

co-

coming to the Holy Communion when invited. 'Tis not poſſible that men, otherwiſe prudent as to their worldly concerns, ſhould yet be ſo ſottiſh, ſo retchleſs, ſo ſtupidly careleſs of their eternal health and happineſs, did they ever ſeriouſly examine and conſider the ſtate and condition of their Souls. But whilſt they know not themſelves in their ſpiritual wants, weakneſs and wickedneſs, how can they have any deſire, much leſſe a delight, to come to the fountain of mercy, truth and holineſs [z]? 'Tis the reaſon,

[z] *Wiſedom 2 21, 22. Matt. 5. 6.*

2. Why many perſons, having received the Sacrament, but feeling no virtue, no efficacy, no power of grace, no conſolation flowing from theſe celeſtial Myſteries of Salvation, have therefore afterwards ſlighted and neglected the ſame. For whilſt their ignorances and errours, whether in opinion or practice, for want of due Examination, appeared not unto them; that Sun of Righteouſneſs ſhined not into their hearts, who appears not but through the windows and the openings of broken hearts and diſplayed conſciences [a]. And beſides, ſuch is the corrupt nature of all ſinfulneſs and vice, that if the leaven thereof be

[a] *Wiſed. 5. 6.*

not

not narrowly ſearched out, and abandoned, it will ſour the Bread of life, and make it without any taſt of ſweetneſs to the Soul [b]. 'Tis the reaſon, [b] 1 *Cor.* 5. 7, 8.

3. Why many perſons have by the receiving of that Bleſſed Sacrament been more hardened in their ſins, and in the errours of their ways. For errours in judgment, and offences in converſation, which are the ſoars and diſeaſes of the Soul, being not ſearched to the bottom, and ſalved by *Repentance and the acknowledgement of the Truth* [c], do change the ſpiritual food and nouriſhment of the Soul into the poiſon thereof, whereby what was *ordained unto life, is found unto death* [d]. [c] 2 *Tim.* 2. 25. [d] *Rom.* 7. 10.

CHAP. II.

Meditations and Praiers preparatory to the Holy Communion the Week before.

THE truly ſincere good Chriſtian, whoſe Faith is not in Fancy, or Opinion, or Preſumption, or conſiſting

ſting in word and tongue alone, but in deed and in truth, who deſirēs truly to ſerve God, and to honour and obey him with his whole heart, and through his whole life; every ſuch qualified Chriſtian will, as ſoon as he hath notice given by his Paſtour of the Sacrament of the Lord's Supper to be adminiſtred, ſeriouſly apply himſelf to the great work of fitting, preparing and ordering his Soul for the joyfull and devout entertainment of his Bleſſed Redeemer thereinto.

In order to ſuch a Bleſſed work, 'twill be very uſefull and advantageous, the whole Week foregoing, to adde to your daily Praiers and Meditations theſe (or the like) following Collects, with the Pſalms enſuing.

I.

Almighty God, our heavenly Father, who of thy tender mercy didſt give thine onely Son *Jeſus Chriſt* to ſuffer death upon the Croſs for our Redemption, and haſt commanded us to continue a perpetual memory of that his precious Death untill his coming again; Hear me, O mercifull Father, I moſt humbly beſeech thee, and grant that I may with that right Underſtanding, true Faith, ſincere Repen-

pentance, deep Humility, and fervent Charity, receive the Sacrament of my dear Saviour's Death, according to his inſtitution and command; that I may be made partaker of all the benefits of his Paſſion, to the juſtification, ſanctification, and eternal Salvation of my Soul, through the ſame *Jeſus Chriſt*——

II.

I will not preſume to approach thine Altar, O Lord, truſting in mine own Righteouſneſs, but in thy manifold and great Mercies. I am not worthy to gather up the crums that fall from thy Table; for I am an unclean creature, to whom the Childrens bread belongs not, having too often returned to my old Sins, as the dog to his vomit. But whither, Bleſſed Lord, whither ſhould a defiled Soul go to be cleanſed, but unto that Fountain which is opened in the houſe of *Iſrael* for ſin and for uncleanneſs? In this inexhauſtible Fountain of Divine grace my ſinfull Soul longs to be waſhed, and through the effuſion of the precious Bloud of my Redeemer to be purified; and my whole ſelf for the future to be ſincerely devoted to ſerve thee in holineſs and righteouſneſs before

fore thee all the days of my life. *Amen.*

III.

Assist me, Blessed Lord, in the Triall and impartial Examination of my heart, and of all the actions of my life; in the full Confession of all my Sins, with the tears of true Penitence and godly Sorrow for them; in my Praiers for mercy and pardon of them, and for grace to be sanctified against them. O hear in Heaven, and be mercifull unto me; forgive me my Sins, and heal my Soul, through the merits and mediation of my deareſt Saviour *Jesus Christ*— *Amen.*

A short preparatory Meditation to the Sacrament out of S. Ambrose.

O with what great contrition of heart, with what a floud of tears, with what reverence, fear and trembling, with what purity of mind, and chastity of body, is that Divine celestial Mystery to be celebrated, where thy Flesh, O Lord, is truly received, and thy Bloud is truly drunk; where things most high and low, Divine and

and humane, are myſteriouſly intermingled; where the Angels of Heaven are inviſibly preſent, beholding and aſſiſting in the celebration; and where thou, O Lord, art inconceivably preſent, both as the Prieſt and the Sacrifice! O who can worthily either adminiſter or receive ſuch grand, tremend, celeſtial Myſteries, except Thou, the Omnipotent God, make him worthy of thy Grace? Even ſo come, Lord *Jeſus*.

The XXIII. *Pſalm paraphraſed.*

Verſe 1. THE *Lord*] who hath created, redeemed and ſanctified me, [*is my Shepherd*;] to feed, guide, and defend me from the ravening of my ghoſtly foes: [*therefore I can lack nothing*] that is needfull or convenient either for Soul or body.

2. *He ſhall feed me in a green paſture*;] My Soul doth he feed with the verdant refreſhing Indoctrinations of his Holy Word; [*and lead me forth beſide the waters of comfort.*] Such are the influences of the Holy Ghoſt the Com-

Comforter; and such are the Sacraments of his Church, which as waters do quench the fire of Concupiscence, wash off the pollution of Sin, cleanse the heart from all vain and impure thoughts and desires, satisfy the spiritual thirst of the Soul, and feed the same to life eternal: and these be Comforts both great and glorious.

3. *He shall convert my soul,*] from the Pomps and Vanities of this wicked World, and from the sinfull Lusts of the Flesh, [*and bring me forth into the paths of righteousness,*] to keep God's holy Will and Commandments, and to walk in the same all the days of my life: and this he will doe [*for his Name's sake.*] that his Name, which is great, wonderfull and holy, may be glorified in me, and by me.

4. *Yea, though I walk through the valley of the shadow of death,*] be conversant amidst continual Temptations, and Tribulations, which are the miseries of mortality, and the shadows of death in this valley of tears, [*I will fear none evill:*] neither the evil of Sin, nor Death the wages of Sin: [*for thou art with me;*] dwelling in my heart by *Faith* in this mortall life, that after the shadow of death is vanished, I may

dwell

dwell with thee by *Vision* in life immortal; *Aug.* [*thy rod and thy staff comfort me.*] thy rod, to correct me; thy staff, to support me: thy rod, to punish me when I doe evill; thy staff, to sustain me in my sufferings for my Sins. Both are great comforts to the devout Soul, as being signs of Adoption and Grace, purchased by the mystical Rod and Staff of my Saviour's Sufferings on the wood of his Cross. This was the *rod* of the Lord's indignation for our Sins, and the *rod* wherewithall our Lord beat the Devil out of his strong holds: this was the *staff* also or stay of fallen Man: the merits whereof I humbly beg to be applied to my Soul in the Sacrament of his Passion. For,

5. *Thou shalt prepare a table before me*] The Table of the Lord is spred before all true Believers, where is prepared the Bread of Heaven, the food of Angels, the Body and Bloud of *Christ*, for the strengthning and refreshing of my Soul, [*against them that trouble me:*] and these are chiefly home-bred Enemies, even all those sinful Lusts of the flesh which war against the Soul. But that I may be prepared for the conflict with them, [*thou hast anointed*

ted my head with oil,] The Unction of the Holy one, are the Graces of the Holy Spirit, which from *Christ* the Head do flow down upon his Members in the devout use of his Sacraments. [*and my cup shall be full.*] That Cup of blessing which is the Communion of the Bloud of *Christ*, is full of grace and heavenly benediction. And this in all humility I call *my cup*, because I am invited, nay commanded, to take and drink thereof. And if I receive it worthily, I may then rejoycing say, *The Lord himself is the portion of mine inheritance, and of my cup:* and as it follows,

6. *Thy loving-kindness and mercy shall follow me all the days of my life:*] 'Twas thy loving-kindness and mercy *preventing* me whereby I was called unto the state of Grace and Salvation: and I believe and humbly pray that thy Grace may also *follow* me to continue in the same to my life's end. [*and I will dwell in the house of the Lord for ever.*] This is the end and the perfection of all the Lord's Blessings upon me: He is therefore my Shepherd, and doth feed and guide me, protect and defend me, correct and support me, and with his precious

ous Body and Bloud doth nouriſh me in his *houſe of praier* here below, that I may hereafter dwell in his *houſe of praiſe* above, and with his holy Angels and Saints for ever ſing,

Glory be to God the Father——
As it was in the beginning——

Other Pſalms ſeaſonable for Meditation, and relating to this Divine ſubject in ſeveral Verſes, are the XLII. XLIII. LXXXI. LXXXIV. *Pſalms; the which I have not paraphraſed or explained, that this Volume might not ſwell into too great a bulk.*

CHAP. III.

Meditations and Praiers for the Friday; eſpecially before the Communion.

1. AMongſt all the days of the Week, *Friday* is the moſt ſeaſonable and fitteſt for the performance of thoſe Religious Duties, the which, though never out of ſeaſon, are yet then

then moſt practical, when commanded as neceſſary Preparatives for the worthy receiving of the Sacrament; viz. the grand Duty of *Self-examination*, of *Confeſſion of ſins*, with *Contrition*, *Humiliation*, and *Faſting*; as alſo for *Meditations and Praiers upon the Paſſion of our Lord*, ſince it was upon this day of the week he was crucified and died for our Sins.

2. 'Tis upon this account, that our Church enjoyns this day to be obſerved through the whole year as a day of Faſting and Abſtinence; and it was ever obſerved as ſuch, ſince our Lord died upon the *Friday*, through all the Ages of the Church, untill theſe laſt and worſt of days, wherein the evil ſpirit of contradiction againſt the Religious practices of *Chriſt*'s Church doth ſo rage, as, amongſt many others, to cry down all Times and Days devoted to the Service of God, except what they call *the Sabbath-day*: the which under the Goſpel is neither properly ſo called, nor rightly obſerved by ſuch as truly underſtand not the IV. Commandment, but miſinterpret the ſound meaning of the Spirit by the killing Letter of the Law.

3. All orthodox and underſtan-

ding

ding good Christians, in stead of a *Jewish* Sabbath, observe as festival and holy *the Christian Sunday*, because the Sun of Righteousness arose upon that day from death to life, and hath brought life and immortality to light through the Gospel: in which respect 'tis frequently in Holy Scripture called *the Lord's day*.

4. And there is the like reason for the observance of *Friday*, as *fasting* in commemoration of *Christ's Passion*, as there is for *Sunday*, as *festival* in commemoration of his *Resurrection*. Nor is this obscurely, but plainly enough commanded by our Lord himself; *But the days will come when the Bridegroom shall be taken away from them: and then shall they fast in those days* [a]. These words are both, 1. a positive command to all the Disciples of *Christ*, *they shall fast*; and also, 2. the days whereon they shall fast are prescribed, *in those days whereon the Bridegroom was taken away from them*, which are the *Fridays* of the year, whereon our Lord, the Bridegroom and Head of his Church, was taken off by a bitter death upon the Cross. It is therefore but meet and just, that all true Members of this Head should fast,

[a] *Luk.* 5. 35.

faſt, and pray, and be humbled for their Sins on that day eſpecially whereon the Son of God ſo ſadly ſuffered and ſorrowed for the Sins of the world.

Friday Meditations.

I. *Part of* LXIX. *Pſalm paraphraſed.*

Verſe 13. [*LORD, I make my praier unto thee in an acceptable time.*] Now is the acceptable time, now is the day of Salvation, even the day whereon for us men, and for our Salvation, the Bleſſed Son of God was crucified unto death.

14. *Hear me, O God, in the multitude of thy mercies:*] againſt the multitude of my Sins, which require a multitude of mercies to pardon them: [*even in the truth of thy Salvation.*] which on this day was ſo dearly purchaſed with the precious Bloud of the Son of God, as a Lamb without ſpot.

15. *Take me out of the mire,*] of all my ſinfull pollutions, and of all exor-

exorbitant luſts, both ſecular and ſenſual, [*that I ſink not:*] under the weight and preſſure of them: [*O let me be delivered from them that hate me,*] meaning chiefly the Devil and his angels, and all the enemies of my Soul, [*and out of the deep waters.*] the riſing waves of my unruly Paſſions, and the waters of Trouble and Affliction which iſſue thence.

16. *Let not the water-floud*] of iniquity, which overflows the face of the earth, [*drown me,*] with the reſt of evill-doers, [*neither let the deep ſwallow me up:*] the deep abyſs of Death, the wages of Sin: [*and let not the pit ſhut her mouth upon me.*] ſo as that I ariſe not out of the gulph of Sin and Death, to the life of Grace and Glory.

17. *Hear me, O Lord, for thy lo...g-kindneſs is comfortable:*] Tis the ſpring and fountain, life and ſoul of all conſolation, at all times, and in all conditions, both proſperous and adverſe: [*turn thee unto me*] not for any worth that is in me to attract thy loving-kindneſs, but [*according to the multitude of thy mercies.*] which are ever manifeſted to all them who truly turn unto thee.

18. *Hide not thy face from thy servant;*] as angry and displeased for the alienations of my heart from thee, and negligence in thy service; [*for I am in trouble:*] troubled for my Sins and frequent back-slidings; and the sacrifice of God is a troubled spirit; *a broken and contrite heart, O God, thou wilt not despise:* [*O haste thee, and hear me.*] For if thou make as though thou heareſt not, I shall be like them that goe down into the pit.

19. *Draw nigh unto my Soul, and save it:*] who for the Salvation of my Soul didſt this day humble thy self unto death, even the curſed death of the Croſs: by the Merits and efficacy of which Croſs and Paſſion [*O deliver me,*] from all mine offences, [*because of mine enemies.*] that they triumph not in my confuſion.

II. *Meditations out of the Prophet* Iſaiah, *Chap.* LIII.

Verſe 4. *SUrely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

5. *But he was wounded for our transgressions, he was bruised for our iniquities:*

ties : the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.

6. *All we like ſheep have gone aſtray: and God hath laid upon him the iniquity of us all.*

In the Sufferings of thy Saviour, O my Soul, thou maieſt ſee as in a glaſs thine own Deformities and Sins.

The Great Lord over all, Bleſſed for ever, to be *reproached*, *reviled*, *ſcorned*, *contemned*, and *numbred amongſt the tranſgreſſours*, diſcovers thy falſe and uncharitable Judging, Cenſuring, Condemning, Evil-ſpeaking, Lying and Slandering, Railing, and Reviling of others.

The bleſſed *Face* of *Jeſus beſmeared with Spittle*, doth remember thee of all thy unclean Luſts, and of all the filthy Communication that has proceeded out of thy mouth.

His bleſſed *Mouth embittered with Gall and Vinegar* doth mind thee of thy Effeminacy and Luxury, Drunkenneſs and Gluttony : and his *Whipping*, of thy Stubbornneſs, and Diſobedience to the Laws of Heaven.

The King of Glory to wear *a Crown of Thorns*, and for his Robes of Majeſty onely a little *Linen* to cover his na-

kedneſs, declares the iniquity of thy Pride and Vain-glory, the folly of Gay cloathing, and all thy vain and fooliſh affectation of the Pomps and Vanities of this ſinfull World.

That Crown of Thorns *beaten into his Temples with a Reed*, and much rage, diſcovers the offenſive nature of immoderate Cares of the world, with the ſharp and piercing Vexations iſſuing thence, which eat up the Conſolation of the heart, and all true ſincere Devotion of the ſpirit——

O ſweeteſt *Jeſu*, let all my Sins be done away through thy Sufferings, which did both repreſent, and ſatisfy for them. Let thy Wounds be a Salve for my Sin-wounded Soul; and by thy Stripes let her be healed of all her Diſtempers. Let thy Bonds diſcharge that Bond of malediction and woe wherein my Sins have enwrapt my Soul: and let my Obligation to puniſhment be cancelled by thy Croſs. Let thy Pains deliver me from the Pains of Hell; and thy Labours procure my Reſt with the Saints in Heaven. Let thy Sorrows purchaſe the Joys, and thy Griefs the Pleaſures of thy right hand. Let thy Captivity be my Redemption, thy Humiliation

my

my Exaltation, thy Croſs my Crown, and thy Death my Life for ever.

God forbid that I ſhould glory ſave in the Croſs of our Lord Jeſus Chriſt, whereby the world is crucified to me, and I unto the world [b].

[b] *Gal. 6. 14.*

III. *Meditations out of the Prophet* Jeremy.

IS it nothing to you, all ye that paſs by? behold and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. *Lam. 1. 12.*

Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the Sufferings of my Saviour. *Jer. 9. 1.*

Shall I not weep for him who both wept and bled for me, yea, wept out every drop of his moſt precious Bloud, to deliver me from weeping and wailing and gnaſhing of teeth for ever?

In the natural Body, if one Member ſuffer, all ſuffer with it: and 'tis thus in the Body myſticall alſo. If I be a lively Member of *Chriſt*, his Afflictions will afflict and pierce my heart; his Paſſion will excite both

compaſſion and compunction in my Soul, ſo as to bewail not my Saviour onely, but my ſelf and my Sins alſo: to bewail my ſelf, and the hardneſs of my heart, that I cannot even with a ſloud of tears bewail my Saviour in his Sufferings, nor yet ſufficiently lament and abhor my Sins, the cauſes thereof.

Upon the Paſſion of our Lord the veil of the Temple was rent in twain from the top to the bottom. That Temple myſtically repreſents the Heart of man, which ſignifies by its triangular form, that 'tis framed to be a Temple conſecrated to the thrice-bleſſed Trinity. But, woe and alas! my Heart is harder then the ſtones of that material Temple, and receives not any deep impreſſions of that honour and happineſs whereunto it was created. Yet if any thing will mollify its ſtifneſs, it muſt be the precious Bloud of my dear Redeemer, which was for this very end ſhed upon the Croſs. There he bled, whilſt he had one drop to ſhed; and there together with his precious Bloud he poured forth his righteous Soul with ſtrong cryings and tears, to melt the ſtony hearts of the ſons of men into tears of Penitence and Devotion, of divine Love and Obedience.

The

The gaping Wounds of my dear Lord are as ſo many Mouths opened to ſhew forth the bowels of his Compaſſion: and through the hollow of his pierced Side may the devout Soul behold with the eye of faith his broken Heart flaming with the love of Man, and dying for love.

O ſenſeleſs ingratefull Soul, who art not wounded with the Wounds of thy Saviour; who art not throughly pierced with the dart of his Love, who was pierced to the heart for the love of thee; whoſe mouth is not continually opened in the praiſe of him, all whoſe Wounds were as ſo many mouths praiſing the Lord for thy Redemption!

I am ſurely bound, deeply engaged to love, to honour, to obey, and wholly to live unto him, who died for me; even to give up my ſelf, my whole ſelf, all that I am, and all that I have, to his ſervice, who gave up his whole ſelf, every member of his Body, every power of his Soul, every drop of his Bloud, a Sacrifice for my Sins.

And the very God of peace ſanctify me wholly to his ſervice: And I pray God *my whole ſpirit, and Soul and body, may be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt.* Amen.

CHAP. IV.

Saint Auguſtine's *Recommendation of the Paſſion of* Chriſt *unto God the Father.*

BEhold, Holy Father, thy Bleſſed Son ſuffering for me great and grievous things. Regard, moſt glorious King, who it was that ſuffered, and remember in mercy for whom he ſuffered. Is not this He, (my Lord,) even that Innocent one, whom, to redeem a Servant, thou offeredſt up being a Son? Is not this He, even that Authour and Giver of Life, who was led as an innocent Lamb to the ſlaughter, and became obedient unto thee even unto death, and feared not to undergo the moſt bitter of all deaths? Is not this He, whom thou (the diſpenſer of all Salvation) didſt beget from all eternity, but in fulneſs of time wouldſt have him partaker of my infirmity? This is truly thy Deity, who hath put on my mortality, who was lifted up on the Croſs, and *in my fleſh* ſuffered that ſad puniſhment

ment of a curſed death. Look back (O Lord my God,) with the eyes of thy Majeſty upon this unſpeakable work of mercy. Behold thy ſweet Son in all the parts of his Body extended and rackt. See his innocent Hands flowing with his precious bloud; and pardon in great mercy the iniquities which my wicked hands have committed. Conſider his naked Side pierced with a cruel ſpear; and renew me in the ſacred Font, which I believe to have iſſued thence. Behold thoſe immaculate Feet, which never ſtood in the way of ſinners, but alway walked in the Law of the Lord, cruelly bored and transfixed with nails: remove far from me the way of iniquity, and make me to chuſe the way of truth, to hate and decline the ways of the ungodly, and to walk in the paths of thy Commandments. *O hold thou up my goings in thy paths, that my footſteps ſlip not.*

I beſeech thee, O King of Saints, by him who is the chief of Saints, my Bleſſed Redeemer, make me to run the way of thy Commandments; that I may be united unto him, who abhorred not to be cloathed with my fleſh. Behold, moſt merciful Creatour,

the Humanity of thy beloved Son, and have mercy upon the infirmity of thy frail creature. His naked Breaſt is white and wan, his pierced Side red and bloudy, his diſtorted Bowels wither, his ſplendid Eyes do languiſh, his majeſtick Countenance is pale, his procerous Arms are ſtiff and cold, his marble Thighs hang down, whilſt his precious Bloud like water bedews his Feet.

Behold the puniſhment of God made Man, and relax the miſery of created man: conſider the ſufferings of the Redeemer, and forgive the ſins of the redeemed. This is He, my Lord, whom thou haſt ſtricken for the ſins of thy people; although he be *thy beloved Son, in whom thou art well pleaſed.* This is He, who knew no ſin, neither was any guile found in his mouth; and yet he was *numbred amongſt the Tranſgreſſours*, and *bore the ſins of many.*

CHAP.

CHAP. V.

Saint Ambroſe's *Commemoration of our Saviour's Paſſion.*

O Lord *Jeſu Chriſt*, the Son of the living God, the Creatour and Redeemer of all mankind, we give thee thanks, unworthy though they be, yet deſire they may be devout and acceptable to thee, who for us miſerable ſinners cameſt down from Heaven, and tookeſt fleſh of the bleſſed Virgin *Mary:* of her thou vouchſafedſt to be born; to be wrapt in ſwadling-cloaths, and laid in a manger; to ſuck the breaſts; to be circumciſed in thy tender fleſh; to be manifeſted to the Wiſe men, and adored by them; to be preſented in the Temple; to be carried into *Egypt*; to return into thy countrey; to be ſubject to thy parents; to be baptized by *John*; to be afflicted with a forty days faſt; and thrice to be tempted of the Devil; to be wearied with journeys, and macerated by hunger and thirſt and watchings; to be tired with preaching; to weep for compaſſion; to be rejected of the *Jews*, and frequently abuſed by them.

Thy

Thy Paſſion approaching, thou vouchſafedſt to be heavy and exceeding ſorrowful; to pray, not onely with bended knees, but thrice to fall upon thy face, to be in a bitter Agony, and to ſweat drops of bloud; to be betrayed by *Judas* with a deceitful kiſs; to be apprehended by the *Jews*, and bound as a thief; to be left deſolate and alone, for all thy Diſciples forſook thee and fled.

To be led to *Annas* the High-prieſt firſt, and there to be buffeted; to be ſent by him bound to *Caiaphas*, and there to be many ways derided; to be brought before the council of the *Jews*, and there to be falſely accuſed and condemned; to have thy face polluted with ſpittings, to be provok'd by manifold repro ches, to be ſcorned, and blaſphemed, and again ſmitten on the face and buffeted; to be delivered bound unto *Pilate*, and before him vehemently accuſed unto death, and by him to be ſent unto *Herod*, and there to be calumniated, and ſet at nought by him and his men of war; to be arrayed in white, and ſent back unto *Pilate*; by his command to be bound to a pillar, and cruelly ſcourged unto bloud; to be by him condemned,

demned, and delivered up to the ſouldiers to be crucified: by whom thou waſt mockt with a purple garment, and pierced with a Crown of thorns, derided with a Reed in ſtead of a Regal ſceptre, and with bowing of knees named in contempt, *The King of the Jews*; again the third time beſpatter'd with ſpittle, and buffeted, and beaten with a Reed on thy head; laden with the weight of thy Croſs, and led away to the place of thy Paſſion; there again ſtript naked of thy garments, and profered to drink Gall mingled with Myrrh.

At laſt thou waſt extended on the Croſs, thy hands and feet transfixed with nails, crucified amongſt thieves, numbred amongſt tranſgreſſours, blaſphemed both by them that ſtood by and by them that paſſed by; and in the extremity of thy ſufferings criedſt out, *My God, my God, why haſt thou forſaken me?* Thy head bowed down, thou didſt give up the ghoſt; and thy Side was pierced by a Souldier, whence iſſued both water and bloud. Taken down from the Croſs, and buried by *Joſeph*, the third day thou didſt riſe again, and appear to thy diſciples. The fortieth day thou aſcendedſt

dedſt into Heaven; and ſitting on the right hand of God the Father, thou didſt ſend down the promiſe of the Holy Ghoſt upon thy bleſſed Apoſtles and Diſciples; and ſhalt come again to Judgment, to render to all men according to their works done in the body, whether they be good, or whether they be evil.

O Bleſſed Lord *Jeſus*, by all theſe thy moſt ſacred Sufferings, by thy bitter death and moſt precious bloud ſhed for us, and by all things foretold of thee and fulfill'd by thee, vouchſafe in great mercy to deliver me, a ſordid ſinner, with all my friends and enemies, parents, brothers, ſiſters, all that are poor and deſolate, tempted and afflicted, bound and impriſon'd, with all Chriſtian people. From all our tribulations and diſtreſſes, from the ſnares of the Devil, from the bonds and chains of our Sins, and from all evils both of Soul and body, good Lord, deliver, ſave and defend us.

All our imaginations and actions vouchſafe ſo to diſpoſe and order, that they may be acceptable unto thee: fill us with thy grace, and with holy peace, and with all vertue; and grant us herein to perſevere even unto death; that

that making a good end of this preſent life, thou mayſt bring us to eternal life in thy celeſtial Kingdom, where thou liveſt and reigneſt—

CHAP. VI.

Saint Gregorie's *Praiers upon the Paſſion of* Chriſt.

I.

I Adore thee, Holy Lord *Jeſus*, hanging upon the Croſs, and bearing on thy venerable head a Crown of Thorns: and I humbly beg, by thy Croſs, to be delivered from the deſtroying Angel.

II.

I Adore thee, Holy Lord *Jeſus-Chriſt*, expanded on the Croſs, with five great wounds in thy nailed hands and feet, and pierced ſide: and I humbly beg, that thy dire and gaſtly wounds may be a healing remedy to my ſin-ſick Soul.

III.

III.

I Adore thee, Holy Lord *Jesus*, panting under the sad weight of the sins of the world: and I humbly beg, by that unconceivable bitterness of sorrow thy innocent Soul suffered in that moment when it left the body, have mercy upon my Soul in the moment of her departure hence.

IV.

I Adore thee, Holy Lord *Jesus*, laid in the Sepulchre, and anointed with Myrrh and Aloes: and I humbly beg that thy death may be the life of my Soul.

V.

O Save, Holy *Jesus*, the good Shepherd, who laid down his life for his Sheep, save and preserve the righteous, call home the wicked, justifie the penitent, have mercy upon all true believers, and upon me a miserable sinner. *Amen.*

CHAP.

CHAP. VII.

The Form of Praier uſed by our Lord upon the Croſs, viz. *the* XXII. *Pſalm paraphraſed.*

Verſe 1. MY *God, my God,*] So prayed my dear Redeemer hanging upon the Croſs; the gemination of his words expreſſing both the great Devotion and alſo the bitter Anguiſh of his Soul; [*look upon me*;] imploring *divine* commiſeration and aſſiſtence in the ſufferings of his *humane* nature. [*why haſt thou forſaken me?*] That's the height of ſorrow and ſuffering, to be therein forſaken: as if the perſonall union of his *divine* and *humane* nature were diſſolved. [*and art ſo far from my health,*] not affording the leaſt mitigation of my tormenting pains, or conſolation therein, [*and from the words of my complaint?* or, *the voice of my roaring?* for *with ſtrong crying and tears I offer up my prayers and ſupplications*[a].

[a] *Heb.*5.7.

2. *O my God,*] I will never ceaſe to call thee ſo, though now thine indigna-

dignation for the sins of the world lieth heavy upon me, so that though [*I cry in the day-time,*] in the which I suffer the torments of crucifixion, [*yet thou heares not:*] so as to deliver me from them: [*and in the night-season also*] when I was in a bitter agony, sweating drops of bloud under the pressure of the Sins of men, and thy wrath for them, in both seasons and sad sufferings [*I take no rest.*] no ease of my Soul's sorrows, no cessation of my bodily torments.

3. *And thou continuest holy,*] just and faithfull in all thy promises of mercy to the miserable: or, [*thou dwellest in thy holy one,*] in this holy and innocent body of mine, though nailed to the cross. So we reade, *God* [b] *was in Christ reconciling the world*. [*O thou worship of Israel.*] who hast so often delivered thy people, and been made both the subject matter of their prayers and praises, and onely object of their divine adoration and worship.

[b] 2 Cor. 5. 19.

4. *Our fathers*] after the flesh, the Patriarchs and Prophets of old, [*hoped in thee:*] and when they did so, when sincerely and without hypocrisie [*they trusted in thee, and thou didst deliver*

them.] as from the *Egyptian* bondage and *Babylonian* captivity, and from all their enemies on every ſide: figuring thereby the great deliverance and redemption of mankind by my preſent Sufferings for their Sins.

5. *They called upon thee,*] as the onely anchour of their hope amidſt the raging waves of worldly tribulations, [*and were holpen:*] either ſupported in their diſtreſſes, or delivered from them: [*they put their truſt in thee, and were not confounded.*] or fruſtrated in their expectation of a ſure and ſeaſonable ſuccour and defence.

6. *But as for me,*] who now call upon thee in diſtreſs, [*I am a worm,*] framed of the dunghill nature of *Adam* by the ſupernaturall operation of the Holy Ghoſt upon my Virgin-Mother, without any carnall luſt or copulation; as the worm hath its being out of the dung of the earth, without any mutuall coition, by the ſole heat of the Sun; [*and no man:*] not made man after the ſame manner with others: and as a worm that is trodden on and deſpiſed, ſo am I [*a very ſcorn of men,*] who have ſpitten on me, reviled, reproached, derided, whipped, buffeted, and in all reſpects uſed me

as

as [*the outcast of the people.*] who have judged me more unfit to live then *Barabbas*, a thief, a rebell, and a murtherer.

7. *All they that see me, laugh me to scorn; they shoot out their lips, and shake their heads,*] So we reade, *And they that passed by reviled him, wagging their heads, saying, He saved others, himself he cannot save* [c]: [*saying,*] in derision,

[c] *Matt.27. 39, 42.*

8. *He trusted in God, that he would deliver him: let him deliver him, if he will have him.*] So saith the sad story of our Saviour's suffering [d]. Thus have they rewarded me evill for good, and hatred for my good will. But though I be thus evill intreated by sinfull men, yet thou, Lord,

[d] *Matt.27. 43.*

9. *Thou art he that took me out of my mother's womb:*] 'Twas by thee alone, (for none but a supernaturall Divine power could effect it,) that I was both made man, and born of a woman: [*thou wast my hope when I hanged yet upon my mother's breasts.*] my refuge, my support in my infancy as Man; who art my Father from all eternity as God.

10. *I have been left unto thee ever since I was born:*] my Humane nature be-

being united unto the Perſon of the Son of God from the firſt moment of my conception: [*thou art my God even from my mother's womb.*] when I was conceived without any other father but thy power ſanctifying the Virgin-womb of my mother; and have ever ſince lived, and am now ready to die, in obedience to thy moſt holy will.

11. *O goe not from me,*] by withdrawing thy Divine aſſiſtence, [*for trouble is hard at hand:*] the inveterate malice of my perſecuting enemies and my tormenting pains beſpeak my near-approaching death: [*and there is none to help me.*] in that bitter agonie, beſides thee, O Lord: for vain is the help of man; and the neareſt of my friends and followers have alſo now forſaken me and fled: in whoſe room

12. *Many oxen are come about me:*] people who have caſt off the yoke of Obedience to God's moſt holy Laws, being luxuriant in their opinions, and licencious in their converſation: by ſuch I was apprehended, hurried away, hooted at and reviled, falſly accuſed, and cried down by their loud clamours againſt me: [*fat bulls of Baſan*] the High-prieſts, rich and fat men

men of the world, swoln with their pomp and wealth, armed with power like unto horned bulls, [*close me in on every side.*] By their counsels and conspiracies, votes and suffrages, they have so enfettered me, that there was no way left to escape their rage and malice.

13. *They gape upon me with their mouths;*] some falsely accusing, some ironically deriding, some maliciously reproaching, some unjustly censuring and condemning me; and all crying out, Crucify him, crucify him; [*as it were a ramping and a roaring lion.*] greedily and fiercely yelling over his prey: so eagerly do they thirst after the bloud of my Soul, and that now is in their power; for

14. *I am poured out like water;*] so is my Bloud poured out of all my veins, flowing from my nailed Hands and Feet, pierced Side, and from my Head crowned with thorns, which eat into my temples. And may this precious bloud, like water, wash off the pollutions of my Soul, soften the hardness, moisten the driness, and make fertil the barren ground of my Heart, to be capable of the great benefits my dear Redeemer purchased with his Bloud.

bloud. [*all my bones are out of joint:*] through the violent diſtenſion of my Members on the Croſs: and yet far greater are the ſufferings of my Soul, for [*my heart alſo in the midſt of my body is even like melting wax.*] even molten in the fiery furnace of God's wrath for the Sins of the world, whoſe indignation like fire conſumes and eats up all conſolation within me.

15. *My ſtrength is dried up like a potſheard,*] That radicall humour which ſupplies the ſtrength of the body is exhauſted through the effuſion of my Bloud, and diſlocation of my bodily Members, [*and my tongue cleaveth to my gums:*] through the drought, pain and weakneſs of my tortured Body: [*and thou ſhalt bring me into the duſt of death.*] By my Death and Buriall in the duſt of the earth my Sufferings will be compleated. And this cannot be avoided,

16. *For many dogs*] perſons who bark and devour, not out of conſcience or love of the Truth, but out of cuſtom and malice: ſuch [*are come about me:*] they encompaſs me, to rend and tear in pieces both my good name, liberty, and life it ſelf: [*the councill of the wicked layeth ſiege againſt me.*]

So

So we reade, *The chief prieſts and elders took counſell againſt Jeſus to put him to death* *: and this both ſhamefull and painfull; for

* Matt. 27. 1.

17. *They pierced my hands and my feet*;] Through the palms of my Hands and the plants of my Feet, places fulleſt of nerves, and moſt capable of ſenſe, have they nailed me to the Croſs; but firſt with the greateſt violence, and to the utmoſt extent, my Arms and Legs were expanded, ſo that [*I may tell all my bones:*] for they ſtart through my fleſh, through the violent diſtenſion thereof; and this to the great aſtoniſhment of all that behold my torments: for [*they ſtand ſtaring and looking upon me.*] The tormenting puniſhment renders me ſo misſhapen, diſtorted, and deformed, as makes all the ſpectatours gaze and wonder. But 'tis more with bodily then ſpirituall eyes: They ſee not, neither do they underſtand me aright, though I thus ſuffer for their ſins.

18. *They part my garments among them, and caſt lots upon my veſture.*] So did the Souldiers with the garment of our Lord's naturall Body; and ſo do Hereticks and Schiſmaticks with his myſticall Body the Church.

19. *But*

19. *But be not thou far from me, O Lord:*] ſo as to leave me altogether deſtitute of conſolation in my preſent diſtreſſes; nor yet to leave me buried in the grave to ſee corruption with other men, and not to riſe again till the generall Reſurrection: [*thou art my ſuccour*;] 'Tis thy promiſe of ſuccour I rely upon; [*haſte thee to help me.*] finiſhing my Sufferings by Death, and the Redemption of the world by my Reſurrection from death to life.

20. *Deliver my ſoul from the ſword.*] from that death which by the ſword and violence of wicked men is inflicted: [*and my darling*, or *dear and onely one*,] Such was the Soul of *Chriſt*, *dear*, becauſe innocent and free from Sin; and *the onely one*, that is, abſolutely ſo: ſuch is the Church of *Chriſt*, *dear* unto him, without ſpot; and *onely one*, as united in its Members. [*from the power of the dog.*] from ſuch who without reaſon bark and devour: (*Auguſt.*) or, from the power of Hell, which greedily devours like a dog all that deſcend into it. (*Lyra.*)

21. *Save me from the lion's mouth;*] out of the jaws of the Devill, which are open ever to ſwallow up all de-

parting Souls into death eternall. But by thy aſſiſtence I ſhall overcome the tyrant, and ſwallow up Death in victory. [*thou haſt heard me alſo*] anſwered my prayers by thy deliverance of me [*from amongſt the horns of the unicorns.*] ſuch as lifted up the horn of pride and fierceneſs againſt me, and extolled themſelves (*Auguſt.*) as if there were none like them.

And thus far (ſaith Caſſiodore) *our Lord expoſtulates his Sufferings by way of Prayer: The fruit of his Paſſion followeth; which is in generall the Glory of God's name.*

22. *I will declare thy name*] thy might and thy Majeſty, thy greatneſs and thy goodneſs, in my Paſſion and Reſurrection eſpecially manifeſted, [*unto my brethren:*] to my Apoſtles and Diſciples, and they to others. For *the word was firſt ſpoken by the Lord and was confirmed to us by them that* [f] *heard him* [f]. [*in the midſt of the congregation will I praiſe thee.*] publickly and in the Temple of the Lord, where every man ſpeaks of his honour.

[f] Heb. 2. 2, 3.

23. *O praiſe the Lord, ye that fear him:*] Ye that have any reſpect to the worſhip of the Lord, lift up your voice in the congregation, and both with

with Prieſt and people praiſe the Lord: [*magnify him, all ye of the ſeed of Jacob, and fear him, all ye of the ſeed of Iſrael.*] even all whom he hath choſen to be his people, whether *Jews* or Gentiles. So they are diſtinguiſhed, *Ye men of Iſrael, and ye that fear the Lord*, i. e. from amongſt the Gentiles [g]. To both, even to all you it appertains to praiſe the Lord, for the Redemption of the world by his Son *Jeſus Chriſt*; who although he was deſpicable in the eyes of men, yet is far otherwiſe in the eyes of the Lord: for

[g] *Act.* 13. 16.

24. *He hath not deſpiſed nor abhorred the low eſtate of the poor;*] Though born in a poor condition; lived a poor life; more poor yet in his death, being ſtripped naked of all, even to a little linen to cover his nakedneſs; deſtitute of what the pooreſt enjoy, a buriall-place, for he was buried in a ſtranger's ſepulchre: yet not deſpiſed, but *highly exalted, having a Name given above every name, that at the name of Jeſus every knee ſhould bow*—— Nor hath He ever deſpiſed his brethren, the Members of his body, who conform to his poverty, by being poor in ſpirit, humble and meek—— [*he hath*

hath not hid his face from him:] either through neglect or scorn, as too usually men doe to the poor: [*but when he called unto him, he heard him.*] as not presuming in himself, but depending upon God.

25. *My praise is of thee*, or *in thee*,] For God the Son is praised in the Father, and the Father in the Son, [*in the great congregation:*] both of the Church militant here below, and triumphant above. And that thy praise may be perfected in and by me, [*my vows will I perform*] The vows of our Blessed Lord were, to offer up his Soul a Sacrifice for Sin, and to give his holy Body and Bloud to be the food of devout Souls in the Blessed Eucharist: and this to be publickly performed, even [*in the sight of them that fear him.*] And onely for such is that Blessed Feast prepared: not for the proud, stubborn, and disobedient; but for

26. *The poor*] The humble and penitent Souls, and such as have abjured the Pomps and Vanities of this wicked world; such [*shall eat and be satisfied:*] because they hungred and thirsted after righteousness: [*they that seek after the Lord*] in all humility and devotion [*shall praise him;*] be-

cause

cauſe he is found of them that ſeek him, and ſheweth himſelf to ſuch as diſtruſt him not; [*your heart ſhall live for ever.*] The life of your heart is the joy thereof, which is both begot and maintained unto perpetuity by the Bread of life. *He that eateth this bread ſhall live for ever* [h]. [h] *Joh.* 6. 51.

27. *All the ends of the world*] The inhabitants of the utmoſt corners of the earth [*ſhall remember themſelves,*] in the remembrance and adoration of their Creatour and Redeemer, [*and be turned unto the Lord:*] from the ſervice of the creature to the worſhip of God, over all Bleſſed for ever. Such, ſo great and unſpeakable, is the efficacy of our Saviour's Paſſion, as that thereby the ſacred beams of Grace and Truth are diſplayed over all the world: inſomuch that [*all the kindreds of the nations*] of what tribe, family, nation, ſect or condition ſoever, [*ſhall worſhip before him.*] fall down before his footſtool, and adore him as the great Redeemer of the world, and Prince of the holy Catholick Church.

28. *For the Kingdom is the Lord's:*] Or, Dominion over all the people of the earth is given to the Lord *Chriſt*

who *hath a Name written on his veſture and on his thigh, King of kings,* [i] Rev. 19. 16. *and Lord of lords* [i]: [*and he is the Governour among the people.*] even all true Chriſtian people, among whom and over whom he ſways his Scepter of righteouſneſs by his Holy Word and by his Holy Spirit.

29. *All ſuch as be fat upon earth*] ſpiritually fat, or grown in Grace and Holineſs; temporally fat, abounding in wealth and power, the Princes and Potentates of the earth, ſaith the *Chaldee Paraphr.* [*have eaten and worſhipped.*] adoring the Lord for that he feeds them with his Divine Gifts and Graces.

30. *All they who goe down into the duſt*] whoſe bodies are buried in the grave [*ſhall kneel before him:*] proſtrate themſelves unto him, who vouchſafed to give himſelf, both Soul and Body, a Ranſom for their Sins: for being all dead in Sin, [*no man hath quickened his own ſoul.*] That was and is effected onely by the meritorious Death of the Lord of Life. And ſuch as are quickened, even

31. *My ſeed*] whoſe Life in grace is the fruit and iſſue of my Death: of which ſeed it is ſaid, *When thou ſhalt*

make

make his Soul an offering for Sin, he ſhall ſee his ſeed [k], even the fruits of his Paſſion, devout Believers, who [*ſhall ſerve him:*] or, keep his holy Will and Commandments, and walk in the ſame all the days of their life: [*they ſhall be counted unto the Lord for a generation.*] being regenerated by Water and the Holy Ghoſt in Baptiſm; whereby they are made Members of *Chriſt*, Children of God, and Heirs of the Kingdom of Heaven.

[k] *Iſa.* 53. 10.

32. *They ſhall come,*] being admitted into the glorious Communion of his bleſſed Saints, [*and the Heavens*] both above and below, both the Church Triumphant and Militant, [*ſhall declare his righteouſneſs*] His Mercies promiſed, and performed in the Redemption of the world, ſhall be proclaimed to all ſucceeding generations, [*to a people that ſhall be born,*] new born in and through all the Ages of the Church, [*whom the Lord hath made.*] his own peculiar people, whoſe mouths are filled with his praiſe for ever, ſaying,

Glory be to God the Father——
As it was in the beginning——

In the Greek Liturgy the people pray in the words of the Thief upon the Croſs,

Lord, remember us in thy Kingdom.

The Prieſt anſwers,

God be mindful of every one of us in his Kingdom both now and always for ever and ever. *Amen.*

In the Mozarabick *Liturgy.*

I.

By the wood of a Tree was *Adam* baniſhed out of Paradiſe; and from the Tree of wood, the Croſs, the Thief that was crucified with our Lord aſcended into Paradiſe. The one by eating the forbidden Fruit tranſgreſt the Law of his Maker: the other confeſſed *Chriſt* in his Crucifixion to be the Lord of Heaven, ſaying, *Lord, remember me when thou comeſt into thy Kingdom.*

II.

Grant unto us, O Lord, the Repentance of the Thief upon the Croſs; and grant that we may with the like Faith call upon thee our Lord of great and much mercy, ſaying, *Lord, remember us in thy Kingdom.*

III.

III.

Lord, thou haſt made us in the image of thine ineffable Glory, which we have much defaced by the black marks of our many Falls: have mercy upon the work of thine hands, ſanctify us of thy great goodneſs, and reſtore us to our much-deſired Country, the celeſtial Paradiſe. *Lord, remember us in thy Kingdom.*

CHAP. VIII.

Meditations and Praiers preparatory to the Bleſſed Sacrament on Saturday-night or Sunday-morning before.

I.

THOU art now invited, O my Soul, to ſuch a Banquet as Heaven and Earth affords not the like. 'Tis the precious Body and Bloud of thy dear Redeemer, which he firſt gave to be the price of thy Redemption, and now gives again to be thy food and nouriſhment.

Teach me, O Lord, by thy Holy

Out of St. *Ambroſe.* Spirit, to underſtand and believe, and ever to conceive and ſpeak of thoſe great and wonderful Myſteries (and this day to receive the ſame) with that Faith and Eſteem, Humility and Contrition, holy Deſires and Reſolutions, Reverence and Devotion, as may pleaſe thee, and conduce to my Soul's Salvation.

Empty my heart of all vain, idle, wandring Thoughts, and of all filthy and unfruitfull Luſts. Take from me this Heart of ſtone, and give me an heart of fleſh, a ſoft and melting heart, to fear thee, love thee, honour thee, delight in thee, and ſo to follow thee, that I may be for ever happy in the enjoyment of thee.

II.

Out of St. *Aug.* Man. ca. 11. O Holy crucified *Jeſus*, I humbly beg, by that ſacred effuſion of thy moſt precious Blood, give unto thy Servant the effuſion of Tears, with compunction of ſpirit, when I approach thine Altar, to partake of that celeſtial Sacrament, worthy of all Reverence, and the moſt inflamed Devotion, which thou, O Lord God, didſt inſtitute, and command to be received, in commemoration of thine infinite Love in dying for us, and for the repa-

reparations of our manifold infirmities and daily failings.

Grant me, Bleſſed Lord, not one- Out of
ly to receive that Sacrament in the out- *T. Aquin.*
ward Elements, but in the virtue and power thereof; not Bread and Wine alone, but the Body and Bloud of my *Jeſus*, to the Remiſſion of all my Sins, and to all other the Benefits of his Death and Paſſion for me.

III.

The whole need not a Phyſician, but Out of
they that are ſick: And ſuch am I, a *T. Aquin.*
diſeaſed ſin-ſick Soul; and as ſick I now go to my Phyſician; as a Sinner, to the Redeemer of fallen Man; as miſerable, to the Father of Mercy; as unclean, to the fountain of Purity; as poor and needy, to the Lord of all Bounty; as blind and ignorant, to the Brightneſs and ſplendour of Spirits; as infirm and weak, to the Strength of *Iſrael.* And oh that it may pleaſe thee to enlighten my Darkneſs, to heal all my Infirmities, to inrich my Poverty, to ſtrengthen my Weakneſs, to waſh away all my Uncleanneſs, and by the Communion of thy precious Body and Bloud to cleanſe me from all Filthineſs both of fleſh and ſpirit, that I may *perfect holineſs in the fear of the Lord.*

IV.

IV.

Out of *Tho. a Kempis.* Thou didſt offer up thy ſelf, Bleſſed *Jeſus*, even thy whole ſelf, upon the Altar of the Croſs, a Sacrifice for my Sins; no Member of thy Body not tormented, no Power of thy Soul not ſacrificed, no Drop of thy Bloud not ſhed for me a miſerable Sinner. 'Tis therefore moſt juſt and meet, and my bounden Duty, that I ſhould offer up my ſelf, my whole ſelf, to thee and to thy ſervice: for I am not mine own, being bought with a price; and ſuch a price as tranſcends the value of all that the whole Heavens and Earth afford beſide.

Whatever I offer unto thee, O Lord, though it be all that I do enjoy in the world, with my Praiers for all, it will not be accepted without the offering of my ſelf: for 'tis not mine, but me, not all that is without me, but all that is within me thou requireſt, as the price of thy ſelf to be enjoyed.

Receive me, O Lord, in the devout Participation of thy moſt holy Body and Bloud, whereunto I am now invited.

Guard me, O Lord, with the pious cuſtody and ſtrong defence of thy holy Angels inviſibly preſent, and aſ-

ſiſtent

ſiſtent in the tranſaction of thoſe tremend Myſteries of Godlineſs and Salvation; that the enemies of all that is holy and good may be thence driven back with ſhame and confuſion.

In all the holy Actions of that ſacred celeſtial Service make me ſenſible of the ſweetneſs of thy preſence with me; that I may *taſte and ſee how gracious the Lord is* [a], *be ſatisfied with the plenteouſneſs of thy houſe, and drink of thy pleaſures as out of a river. For with thee is the Well of life, and in thy light ſhall we ſee light* [b]. [a] *Pſal.* 34. 8. [b] *Pſal.* 36. 8, 9.

O ſend out thy light and thy truth, that they may lead me, and bring me to thy holy hill, and to thy dwelling: and *that I may goe unto the Altar of God, even the God of my joy and gladneſs:* and *upon the harp* (with my heart) *will I give thanks unto thee, O God my God* [c]. [c] *Pſal.* 43. 3, 4.

The

The CXI. *Psalm.*

Verse 1. *I Will give thanks unto thee, O Lord; with my whole heart* [a]; *secretly among the faithfull, and in the congregation* [b].

[a] God must be worshipped not with the lips alone, nor alone in the closet; but both with heart and voice, both secretly and in the Congregation. [b] not in the Conventicles of Hereticks and Schismaticks, but in the Congregation of the faithfull.

2. *The works of the Lord are great; sought out of all them that have pleasure therein* [c].

[c] whose delight it is to study and meditate upon the greatness of God apparent in his works.

3. *His work is worthy to be praised and had in honour: and his righteousness endureth for ever* [d].

[d] wherein to the honour of God his righteousness is as himself unchangeable and everlasting.

4. *The merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance* *.

* Though the Lord be marvellous in all his works, yet of his grace and mercy he hath therein observed such an excellent order, that we might remember and recount them to his praise and glory.

5. He

5. *He hath given meat to them that fear him: he ſhall ever be mindfull of his covenant* [f].

[f] In remembrance of the Covenant of grace he has made with his people, he feeds them with celeſtial meat, even the Sacrament of his Holy Body and Bloud.

6. *He hath ſhewed his people the power of his works: that he may give them the heritage of the heathen* [g].

[g] by the power and virtue whereof, we, who were heathens, are entitled to the heritage of Heaven.

7. *The works of his hands are verity and judgment: all his Commandments are true* [h].

[h] Chriſt is Truth to them who worthily receive him, but Judgment to the unworthy.

8. *They ſtand faſt for ever and ever: and are done in truth and equity* [i].

[i] And this being true and equitable, ſhall never fail of its due accompliſhment.

9. *He hath ſent Redemption to his people, he hath commanded his Covenant for ever: Holy and reverend is his Name* [k].

[k] God's holy and reverend Name is to be for ever magnified, for the Redemption of his people in the Bloud of his Son, which is ſealed and applied in the Bleſſed Euchariſt, to ſtand as an everlaſting Covenant betwixt God and man.

10. *The*

10. *The fear of the Lord is the beginning of wiſedom* [l]: *a good underſtanding have all they that doe thereafter: the praiſe of it endureth for ever* [m].

[l] The firſt part of this Covenant is the beginning of Wiſedom, viz. to fear the Lord, and to depart from evill, or to renounce the Devil and all his works, the Pomps —— [m] They are truly wiſe who frame both their hearts and lives by this rule of Divine fear, the praiſe whereof is everlaſting.

Glory be to the Father, and——
As it was in the beginning——

The Praiers.

I.

THOu art worthy, O Lord, to be praiſed and had in honour for all thy marvellous works; but moſt to be admired for thy grace and mercy in the Redemption of thy people by the Bloud of thine own dear Son, whom thou haſt alſo given to be meat unto them that fear thee. Be ever mindfull, O Lord, of this thy Covenant of grace; and grant that I may ever receive the Bleſſed Sacrament, which is the Seal thereof, in verity, and not unto judgment; not to my condemnation, but unto the attainment of the heritage of Heaven through *Jeſus Chriſt*——

II.

Vouchſafe, O Lord, to pierce my heart with ſuch an awfull fear of thy Name, which is holy and reverend, that I may not dare to offend thee, by tranſgreſſing the leaſt of thy Commandments, but carefully, conſciencioufly and conſtantly doe thereafter; that I may be admitted into the bleſſful Society of thoſe happy Souls, the praiſe of whoſe innocence and holineſs endureth for ever, through *Jeſus Chriſt*—

Præfatio ad Orationem Dominicam ex Liturgia S. Baſilii ante Communionem Corporis—

That we may worthily receive the Body and Bloud of our Lord, to the confirming and ſtrengthning of our Souls, let us worthily ſay that Praier which the onely-begotten Son of God hath taught us, crying unto heaven with a pure heart,

Our Father, which art in Heaven,—

You may, if you deſire to enlarge your Praiers upon this divine ſubject, adde Pſal. CXVI. *verſe* 10. *to the end, and* CXXVIII. *and* CXLVII. *verſe* 12. *to the end.*

CHAP.

CHAP. IX.

Meditations upon your going to Church, with some short Directions for your demeanour in the House and in the Service of God.

UPON your going to Church three things will be necessary for you to consider: 1. the condition of the Place whither you are going; 2. the great End of your going thither; and, 3. how there you are to demean your self. All this you would consider, if you were going to the Palace of an earthly Prince, who is but a mortall man, like your self: and you surely have much more reason to consider these particulars now that you are going unto the Courts of the Lord's House.

First then, as to the House whither you are going, 'tis indeed, as to its Fabrick, but like other houses, made of wood and stone: [even as the Lord's Day is but like other days as to the air and light of Heaven:] But the

the relative Holineſs of this Houſe, and its eminency above other houſes, will appear by the Names whereby it is called both in the Book and by the People of God.

Under the Law it was called *the Tabernacle of the congregation*, i. e. the place of God's meeting with his people; *the Temple of the Lord*, where he preſents himſelf to the view of his people ſitting betwixt the Cherubims as on his Throne of ſtate. 'Tis alſo called *the Sanctuary of the Lord*; *the Houſe of God*; *the Habitation of his Holineſs*; and *the place where his Honour dwelleth.* All which Names do explain each other, and need no interpretation.

Under the Goſpell 'tis called Ἐκκλησία τῦ Θεῦ, *the Church of God*; Κυριακὴ, *the Lord's Houſe*; Βασιλικὴ, *the King's Palace*; and *Oratorium*, *the houſe of Praier.* Any of which Names (much more all of them together conſidered) will oblige any man who hath any ſenſe of Religion, to obey that command of God himſelf, which is not merely ceremonial and typical, but moral and perpetual, *Ye ſhall keep my Sabbaths, and reverence my Sanctuary: I am the Lord* [a].

[a] *Lev.* 19. 30.

Se-

Secondly, as to the great End of your going to Church, it is, to present your self before the Lord, and there to adore the great Majesty of Heaven, from whom you have your life and breath and all things.

It is not *to serve your self*, by hearing this or tother fine-gifted Minister tickling your itching ears, by his taking discourses agreeable to your fancy: but *to serve the Lord* is your errand to his House, *viz.* there to joyn with the Minister and the Congregation in publick Praiers and Praises of God, in Psalms and Hymns and spiritual Songs, in Confessions, Thanksgivings and Benedictions, as wherein chiefly the service of God consists.

Behold, now praise the Lord, all ye servants of the Lord; ye that by night stand in the house of the Lord, even in the Courts of the house of our God. Lift up your hands in the Sanctuary, and praise the Lord [b].

[b] *Psal.* 134. 1, 2.

As for me, *I will worship towards thy holy Temple, and praise thy name*—[c].

[c] *Psal.* 138. 2.

Thirdly, as to your Carriage and Demeanour in the House of God, you are commanded, *Keep thy foot when thou goest unto the house of God* [d]: enjoyning thee, 1. to beware of all light, un-

[d] *Eccles.* 5. 1.

unseemly, indecent and irreverent carriage, and to shew Humility and Devotion in all the Gestures of thy Outward man; *bowing down* thy self, *and kneeling before the Lord thy Maker* *; before him who made both thy Body and Soul, and joyned them together, that they might be joyned in his Service. So worshipped the people of God; the whole congregation *bowed themselves with their faces to the ground* [f]. And so all good people resolve to doe: *We will goe into his tabernacle, and fall low on our knees before his footstool* [g].

2. *The foot* of the Inward man must also, and chiefly, be *kept* upright in the House of God. Thy Affections are the *feet* or motions of thy Soul: these must be kept free from all secular Cares, pure from all sensuall Lusts, clean from all wanton, wicked Inclinations, yea from all Thoughts of any worldly concerns. For *ye cannot serve God and Mammon* [h].

In the High-priest's forehead was engraven in a plate of gold, *Holiness to the Lord* [i]: and every ordinary Priest was commanded to wash before he entred into the Sanctuary [k]: intimating that exact Purity and Holiness which

* *Psal.* 95. 6.

f *2 Chron.* 7. 3.

g *Psal.* 132. 7.

h *Matt.* 6. 24.

i *Exod.* 28. 36.

k *Exod.* 30. 19, 20.

which is required of all, both Priest and people, when we approach the presence of the Lord in his holy Temple. So saith the holy man of God, *Holiness becometh thy house, O Lord, for ever* [l]: and he resolves accordingly, *I will wash my hands in innocency, and so will I goe to thine Altar* [m].

[l] *Psal.* 93. 5.

[m] *Psal.* 26. 6.

Be not slothfull and negligent, averse and careless, backward and tardy in coming to the Church: for many and mischievous are the Consequents of coming late. For, 1. you rob your self of the opportunity of your private Praiers for a Blessing upon the publick. 2. You lose the benefit of the publick Confession and Absolution, which are of high esteem and value to all who are wisely Religious. And, 3. to deprive your self wittingly and willingly of any part of God's publick Worship, is both a sin and a loss of so great an account, as cannot easily be expresst, or will be ordinarily believed.

Against such sinfull sloth and neglect, endeavour to have imprinted in your heart the love of God's House, and of his Service there performed. Say with the man after God's own heart,

Lord,

Lord, I have loved the habitation of thy houſe, and the place where thine honour dwelleth o. o Pſal. 26. 8.

I was glad when they ſaid unto me, We will goe unto the houſe of the Lord p. p Pſal. 122. 1.

Our feet ſtand in thy gates, O Jeruſalem q. q Verſe 2.

1. *When you come to the Church-door,*

Conſider, that you are now upon entrance into the Preſence-chamber of the Great King of the world, whoſe *Throne of glory* is in Heaven above, but his *Throne of grace* in his Temple here below. Say then within your ſelf,

Surely the Lord is in this place—

How dreadful is this place! this is none other but the Houſe of God: this is the Gate of heaven r. r Gen. 28. 16, 17.

O how amiable are thy dwellings, thou Lord of hoſts!

My ſoul hath a deſire and longing to enter into the Courts of the Lord: my heart and my fleſh rejoyce in the living God.

Yea the ſparrow hath found her an houſe, and the ſwallow a neſt, where ſhe may lay her young, even thine Altars, O Lord of hoſts, my King and my God.

Bleſ-

Bleſſed are they who dwell in thy Houſe: they will be always praiſing thee †.

† *Pſal.* 84. 1, 2, 3, 4.

And moſt happy were I, could I both eſteem it, and make it my greateſt joy, and conſtant labour of love, to praiſe the Lord in his Temple.

2. *When you are entred, and View the* Baptiſterion *or Font*,

Give hearty thanks unto God for your Chriſtendom; that by holy Baptiſm he hath called you to the ſtate of Grace and Salvation through *Jeſus Chriſt*: and humbly beſeech God to give you his grace to continue in the ſame to your life's end, by the religious obſervance of that Vow which was ſo ſolemnly taken in your name, the which you muſt now perform, that you forfeit not the great privileges, rewards and honours, of being a Member of *Chriſt*, a Child of God, and an Heir of the Kingdom of Heaven.

3. *When you view the Pulpit*,

Remember how many good Leſſons you have received thence; the which not being carefully practiſed will riſe up in judgment againſt you in the great

great Day of your Triall. Reſolve therefore for the future to be a Doer of the Word, and not a Hearer onely, deceiving your own ſelf.

4. *When you look up towards the Altar, ſay,*

What reward ſhall I give unto the Lord for all the benefits he hath done unto me?

I will receive the Cup of ſalvation, [offer the ſacrifice of Thankſgiving for my Redemption,] *and call upon the name of the Lord.*

I will pay my vows unto the Lord in the ſight of all his people, in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord [t].

Glory be to the Father——— As it was in the beginning———

[t] *Pſal.* 116. 12, 13, 14, 18, 19.

5. *When you come to your Seat, kneeling down, pray,*

I. Praier.

Let thy merciful ears, O Lord, be open to the praiers of thy humble ſervants: and grant that what we ask faithfully we may obtain effectually through *Jeſus Chriſt*———

II. Prayer.

O God, forasmuch as without thee we are not able to please thee, grant that thy Holy Spirit may in all things direct and rule our hearts: and more especially be assistent to us in all the holy actions of this day through *Jesus Christ*———

III. Prayer.

And since by reason of our Sins we are unworthy to offer up any Sacrifice to so pure a Majesty, grant, mercifull Lord, both to me, and to all thy faithfull people, pardon and peace: that being cleansed from all our Sins, we may serve thee with a quiet mind through *Jesus Christ*——

Directions relating to some parts of the publick Worship.

AS soon as the Minister begins with the publick Worship, all your private Meditations and Praiers must be waved, and your mind applied to attend diligently, and to joyn devoutly in every part and passage of Divine Service; considering that this is the great End of your coming to Church,

Church, and your buſineſs there is to ſerve the Lord with your Chriſtian brethren in publick.

1. Therefore when the Miniſter exhorts you, out of the Word of God, to confeſs and acknowledge your ſins and wickedneſs, harden not your heart, but with all poſſible humility both of Body and Soul ſay after the Miniſter in the Confeſſion of ſin: and to this, and to every Praier, or other act of Divine Worſhip, where 'tis preſcribed, neglect not to ſay *Amen*: for that is as it were the ſeal to confirm to your Soul the Benefits thereof. And the *Hebrews* have a ſaying, that *Whoſoever ſays Amen with all his might, opens the doors of Paradiſe.*

2. After the Confeſſion, when the Miniſter comes to the words of Abſolution, bow down your head, and ſay ſoftly in your heart, *Lord, let this pardon pronounced by thy Miniſter fall upon my Soul, and ſeal thereunto the forgiveneſs of all my ſins.*

3. The Pſalms and Hymns are to be anſwered verſe for verſe with the Miniſter; that ſo all may joyn and bear a part in the Service of God: for *in his Temple doth every man ſpeak of his honour* [v]. And here, although you can-

[v] *Pſal.* 29. 9.

not reade, yet your heart may joyn with them that do reade: and your mouth alſo may ſhew forth the praiſe of God, by ſaying after every Pſalm, *Glory be to the Father, and to*——— or elſe, if it fall in courſe, *As it was in the beginning, is now*——— Adding always *Amen*, to expreſs how affectionately you deſire the glory of God.

4. Be not ſilent, nor aſhamed publickly and audibly to make confeſſion of the holy Chriſtian Faith, when you are thereunto called by the Miniſter. For this is a Duty you owe both to God and Man: it is an act of God's Worſhip, and a declaration that you hold the ſame Faith with all true Chriſtians. And therefore 'tis required of you, not onely *with the heart to believe unto righteouſneſs*, but that *with the mouth* alſo *Confeſſion be made unto ſalvation* [x].

[x] *Rom.* 10. 10.

And when the Confeſſion of Faith is publickly pronounced, do not you ſit or loll, as if it concerned you not, but *ſtand up* with the reſt of the Congregation, to ſignify and declare, that you will *ſtand* to this *Faith*, and *earneſtly contend for it*, as being the ſame *which was once given to*, or *by*, *the Saints*, the holy Apoſtles.

5. Be

5. Be not ſo cold and careleſs in giving honour to God, as not to *bow at the name of Jeſus*: for 'tis a Duty poſitively commanded, and univerſally practiſed by the Church and people of God in all Ages. And therefore give no ear to thoſe deceivable Criticiſms, corrupt Gloſſes, and falſe Inferences, which are too frequently, but profanely, urged to make void the commandment of God, in the omiſſion of this Religious practice. If you hear any ſuch allegations out of the Pulpit, deteſt them the rather, that any act of Religious worſhip ſhould be ſpoken againſt in the place where whatever tends to the honour of God ſhould be magnified and advanced.

6. That you may not be tired with the length of the Divine Service, conſider, 1. the great variety of its ſeverall parts, as conſiſting of Praiers and Praiſes, Confeſſions, Thankſgivings, Invitations, Leſſons, Admonitions—all of which are with moſt admirable prudence and Religious wiſedom ſo ordered, and contrived to follow each other, that ſo the ending of one, and beginning of another, may renew and

re-enquicken your Devotion chearfully to joyn in all.

Remember, 2. whose service it is you are a-doing, and continue therein from the beginning to the end: that you may reap the benefit of the whole Office, both of the Absolution in the beginning, and of the Blessing in the end, and of the *Amen's* throughout.

CHAP. X.

Meditations and Praiers at the Blessed Sacrament.

When you goe up to communicate.

COme unto me, all ye that are weary and heavy laden, and I will refresh you [a].

[a] Matt. 11. 28.

Thus calleth my Saviour upon Sinners: whereunto my heart answereth, *I come, Blessed Jesus*; in all humility, and deeply sensible of my Sins, I now come unto thee, to be eased of the burthen of them, and to be refreshed with the sense of thy Mercy, and the truth of thy Salvation.

My heart hath talked of thee, [and of

of thy gracious command,] *Seek ye my face: Thy face, Lord, do I now seek.*

O hide not thou thy face from me [b], under the clouds of my Sins; neither let the thick clouds of my tranſgreſſions hinder the light of thy countenance from ſhining upon thy ſervant. [b] *Pſal.* 27. 8, 9.

When you kneel down before the Altar.

Thou art worthy, O Lord, to receive bleſſing, and honour, and power; for thou haſt created all things, and for thy pleaſure they are, and were created [c]. [c] *Rev.* 4. 11.

Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſedom, and ſtrength, and honour, and glory, and bleſſing [d]. [d] *Rev.* 5. 12.

But I am unworthy his praiſe ſhould come within my polluted lips; and much more unworthy, his precious Body and Bloud ſhould be received into my Soul and unclean mouth. Out of S. *Chryſoſt.* Liturgy.

But ſince he diſdained not to be born in a Stable, and to be laid in a Manger amongſt Beaſts *; ſince he vouchſafed to enter into the houſe of a Leper [f], and of a Publican [g], and to admit the kiſſes of an unclean Sin- * *Luk.* 2. 7. [f] *Matt.* 26. 6. [g] *Luk.* 5. 29.

ner (ſuch as I am) waſhing his delicate Feet with her penitent Tears [h]; O vouchſafe, moſt benign *Jeſus*, to receive me alſo: reject me not, though a Sinner, yet thy Servant; though unclean, yet penitent, and now humbling my ſelf under thy moſt mighty hand. That it may pleaſe thee to remit, to releaſe, to pardon all my Sins, whether of knowledge or ignorance, whether by thought, word or deed, committed: that with a pure and clean Soul I may receive thy moſt precious Body and Bloud.

[h] *Luk.* 7. 38.

Prayers out of ſeveral other Liturgies, that the devout Reader may have the more choice, and fix upon the uſe of ſuch as he feels moſt enquickening his Devotion.

Out of S. James's *Liturgy.*

I.

O Lord God, the Bread of Heaven, and Life of the World; I have ſinned againſt Heaven and before thee, and am not worthy to partake of thy moſt holy

holy Myſteries: yet vouchſafe, merciſull Lord, to make me worthy by thy grace; that I may not receive thy Holy Body and Bloud to my condemnation, but unto the remiſſion of my Sins and everlaſting life. *Amen.*

II.

I beſeech thee, O Lord, that I may ſo worthily receive thoſe ſacred Myſteries of Salvation, as to have *Chriſt* dwelling in my heart, and that it may become the Temple of the Holy Ghoſt. Out of the R. B.

III.

In the ſpirit of Humility and with a contrite heart receive me, O Lord: and may the Sacrifice which this day I offer up unto thee be accepted, and pleaſe thee, O Lord my God.

IV.

Let not the Participation of thy Body, Lord *Jeſus*, which I, too much unworthy, preſume to receive, be unto me for judgment, but effectual through thy great mercy for the ſafeguard both of my Mind and Body, and for the healing of my ſin-ſick Soul, who liveſt and reigneſt with the Father——

Out of the Greek *Ritual.*

I.

May what we now offer up unto thee, O Lord, be accepted, for the mercy of the universal World, for all them for whom *Christ* offered up himself a Sacrifice upon the Altar of the Cross, for the glory of thy Name, and for the coming of the Holy Ghost, that he may please to visit and enlighten my heart. *Amen.*

II.

As the Offering of righteous *Abel*, as the Sacrifice of *Noah*, of *Abraham*, of *Isaac*, ——— so let this our Sacrifice be acceptable unto thee, O Lord; and may the same be so worthily offered by us, and mercifully received by thee, as when 'twas performed by thy holy Apostles. *Amen.*

III.

O God, the King of all, give me, I beseech thee, true Compunction, the Redemption of my Sins, and the Amendment of my life, who am deeply immers'd in bodily Affections, estranged from thee, and without hopes but in thy great goodness and saving

ſaving mercies, Omnipotent *Jeſus*, Saviour and Redeemer. *Amen.*

Out of the Mozarabick *Liturgy.*

I.

May the Sacrifice we now offer up unto thy Divine Majeſty be effectual for the Pardon of all our offences, for the Eſtabliſhment of the Holy, Catholick and Apoſtolick Faith, and for all who religiouſly profeſs the ſame, through *Jeſus Chriſt*———

II.

Bearing in mind continually the Holy Catholick Church, we pray that the Lord may be pleaſed to be propitious hereunto; and by the increaſe of Faith, Hope and Charity, to enlarge its limits. We likewiſe remember all them that are fallen, all that be in captivity, the infirm and ſick, the ſtranger, the fatherleſs and widow, that the Lord would in mercy look upon them, reſtore, redeem, heal, comfort and relieve them all, through *Jeſus Chriſt*——

III.

O Holy Trinity, the Store-houſe of bleſſings, vouchſafe to bleſs, confirm and ſtrengthen us (all here preſent before thee:) deliver us from the day

day of condemnation, and let us not be confounded when we ſhall appear before thee, and in the preſence of thy holy Angels; but make us joyfull in thy Reſurrection, Bleſſed *Jeſus*. Keep the Soul of thy Servant the King; and let Grace and Peace, Charity and Humility flouriſh in his days, through *Jeſus Chriſt*—

IV.

Grant, O Lord our God, that we may receive the Body and Bloud of our Lord *Jeſus Chriſt*, to obtain the Remiſſion of all our Sins, and to be repleniſhed with thy Holy Spirit, who liveſt and reigneſt, Father, Son, and Holy Ghoſt, one God over all Bleſſed for ever.

Out of the Æthiopick *Liturgy.*

I.

Holy, Holy, Holy, thrice Bleſſed ineffable Lord, grant me to receive the Bleſſed Body of my Redeemer not unto judgment, but to all fruitfulneſs in Good works, according unto thy will: and that ſuch fruits may remain to thy glory. Quicken us in thee to doe thy will. In faith we call thee *Father*, and pray, *Thy Kingdom come, Hallowed be thy Name* in us and by

by us; for thou art moſt powerfull, praiſe-worthy, and glorious. To thee be glory for ever. *Amen.*

II.

O God, the Governour of Souls, the Guide of the holy, and the Crown of the juſt; open mine Eyes now to ſee thee, mine Ears always to hear thee, and mine Heart to receive thee. O give me a clean heart, and renew a right ſpirit within me. And after of thy great grace thou haſt ſatiated my Soul with thy Bleſſed Body and Bloud, give me to underſtand both thy Greatneſs and thy Goodneſs, and grant that thy holy will may ever be done in my Soul: for thine is the Kingdom, O Lord. Glory and Bleſſing be to God the Father, Son, and Holy Ghoſt, for ever. *Amen.*

III.

Grant me, Bleſſed Lord, ſo to eat the Fleſh of thy dear Son *Jeſus Chriſt*, and to drink his Bloud, that my ſinfull Body may be made clean by his moſt Holy Body, and my Soul waſhed in his moſt precious Bloud; that I may evermore dwell in him, and he in me. *Amen.* Out of the *Engliſh* Lit.

Upon

Upon the approach of the Prieſt with the conſecrated Elements.

I.

Come, Holy *Jeſus*, come, and take poſſeſſion of my Soul, purify it with thy precious Body and Bloud, empty it of all filthineſs both of fleſh and ſpirit; that it being fitted for thy habitation, it may pleaſe thee to abide with me for ever.

II.

But I am unworthy thou ſhouldeſt come under my roof, which is ruinous and unclean: but to thee, O thou lover of Souls, I humbly make my addreſs for the repair and purification of my Soul.

III.

I believe, and I confeſs thee the Bleſſed *Jeſus Chriſt*, the Son of the living God, who cameſt into the world to ſave Sinners, whereof I am chief.

When the Prieſt offers thee the holy Bread, ſay ſoftly with him,

* *The Body of our Lord Jeſus Chriſt, which was given for me, preſerve my body and Soul unto everlaſting life.*

Out of the *Greek* Rit. * *Dicit tibi Sacerdos*, Corpus Chriſti, & *tu dicis*, Amen, *h. e.* Verum. *Quod confitetur lingua, teneat affectus.* Ambr. *de Sac. lib.* 4. *c.* 5.

Then

Then anſwer audibly, Amen.

So likewiſe when the Cup of bleſſing is offered to you, ſay in your heart with the greateſt Devotion that poſſibly you may,

The Bloud of our Lord Jeſus Chriſt, which was ſhed for me, preſerve my body and Soul unto everlaſting life.

Univerſa eccleſia, accepto chriſti ſanguine, dicit, Amen.

Anſwering audibly, Amen.

And becauſe this Holy Communion requireth from us the greateſt Charity we can expreſs, it would be highly religious thus to pray for every Communicant, ſaying Amen *to the words of the Prieſt, when he gives the Sacrament to any one, as well as to your ſelf.*

Aug. *Reſp. ad Oroſ. q.* 49. Cyr. Hieroſ. *Cat. myſt.* 5.

And this act of your Charity in praying for others, will render your own Praiers and Services the more holy, and acceptable to God, and effectual to your Soul's health. For he that prays for himſelf alone, reaps onely the ſlender benefit of his own ſingle Devotion: but whoſo devoutly prays for others, reaps the fruits of the Praiers of others; which

which is the great benefit of the Communion of Saints.

After you have received the consecrated Bread.

The Bread which I have now taken is the Bread which came down from Heaven, and giveth life unto the world.

Oh that I may now feel its efficacy, enquickening and inflaming my Soul with the heavenly ardours of divine love, having all my Affections set upon things above, and not upon things below. May this Bread be to my Soul the staff of strength, whereby I may vanquish all the assaults of the Devil, the World, and the Flesh, and continue my Lord's faithfull Servant and Souldier to my life's end. *Amen.*

After the Cup received.

O that this precious Bloud of my dear Redeemer may be now both the Purification and Nourishment of my Soul, the seal of my Pardon and Peace with God, and the pledge of mine Inheritance in Heaven.

After both.

Grant, Holy *Jesus*, that as I have now received in faith thy precious Body and Bloud, *veiled* under the Species of Bread and Wine, I may hereafter behold thy blessed Face *reveiled* in Heaven, to eat and drink with thy holy Angels and Saints in their mansions of blisse; where they are satisfied with the fulness of the most ravishing delights in the Beatificall vision of the thrice-blessed Trinity, Father, Son, and Holy Ghost; of whom, and through whom, and in whom are all things, and to whom be all glory for ever. *Amen.*

Out of the Greek *Ritual.*

We give thee thanks, good Lord, the Benefactour of our Souls, that thou hast this day made us worthy of thy celestial and immortall Mysteries. Vouchsafe, O Lord, to confirm us in thy fear, to preserve our life, to secure our paths, and to guide our feet in the way of peace. *Amen.*

The

The Song of Simeon.

1. *Lord, now lettest thou thy Servant depart in peace, according to thy Word.*
2. *For mine eyes have seen thy Salvation,*
3. *Which thou hast prepared before the face of all people,*
4. *To be a light to lighten the Gentiles, and to be the glory of thy people Israel.*

Glory be to the Father———
As it was in the beginning———

Meditations whilst others are communicated.

The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers; though he be not cleansed according to the purification of the Sanctuary [i].

[i] 2 Chron. 30. 18, 19.

Blessed are they who dwell in the House of the Lord, and are fed though it be but with the crums that fall from his Table.

The

The XXXIV. *Pſalm is in the Apoſtolical Conſtitutions, and in S.* Chryſoſtom's *Liturgy, appointed to be at this time devoutly praied.*

Verſe 1. I Will alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2. My ſoul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3. O praiſe the Lord with me, and let us magnify his Name together.

4. I ſought the Lord, and he heard me: yea he delivered me out of all my fear.

5. They had an eye unto him, and were lightned: and their faces were not aſhamed.

6. Lo, the poor crieth, and the Lord heareth him: yea and ſaveth him out of all his troubles.

7. The Angel of the Lord tarrieth round about them that fear him, and delivereth them.

8. O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9. O

9. O fear the Lord, ye that be his Saints: for they that fear him do lack nothing.

10. The lions do lack, and ſuffer hunger: but they who ſeek the Lord ſhall want no manner of thing that is good.

11. Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12. What man is he that luſteth to live, and would fain ſee good days?

13. Keep thy tongue from evil, and thy lips that they ſpeak no guile:

14. Eſchew evil, and doe good: ſeek peace and enſue it.

15. The eyes of the Lord are over the righteous: and his ears are open unto their praiers.

16. The countenance of the Lord is againſt them that doe evil; to root out the remembrance of them from off the earth.

17. The righteous cry, and the Lord heareth them; and delivereth them out of all their troubles.

18. The Lord is nigh unto all them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

19. Great are the troubles of the righteous: but the Lord delivereth him out of all.

20. He

20. He keepeth all his bones: ſo that not one of them is broken.

21. But misfortune ſhall ſlay the ungodly: and they that hate the righteous ſhall be deſolate.

22. The Lord delivereth the ſouls of his ſervants: and all they that put their truſt in him ſhall not be deſtitute.

Glory be to the Father——

As it was in the beginning———

The Prayer.

May the praiſe of the Lord be ever in my mouth: and let us all magnify his Name together, who do now taſt and ſee how gracious the Lord is: for he hath heard our praiers, enlightned our minds, delivered us from all our fears, and from all thoſe troubles whereunto our Sins had made us liable.

And oh that the ſweet taſt of our gracious Lord in this Bleſſed Sacrament of his Body and Bloud may have its proper influence upon all the Affections of our hearts and Actions of our lives; that we may henceforth and for ever eſchew evil, and doe good; being fruitfull in all the good works of Righteouſneſs and true Holineſs,

lineſs, from whence enſue eternal Peace and Happineſs through *Jeſus Chriſt*—

I have ſworn, [vowed in my Baptiſm, and now again renewed the ſame Vow,] *and am ſtedfaſtly purpoſed, to keep thy righteous judgments* [k].

[k] *Pſal.* 119. 106.

I am thine: [even now ſolemnly devoted thine, ſtedfaſtly reſolved thine:] *O ſave me, for I have ſought thy Commandments* [l].

[l] Verſ. 94.

O hold thou up my goings in thy paths, that my footſteps ſlip not [m].

[m] *Pſal.* 17. 5.

O hold thou up my goings in thy paths, *that I may daily perform my vows* [n].

[n] *Pſal.* 61. 8.

CHAP. XI.

Pſalms of Praiſe and Thanksgiving after the Holy Communion.

The CIII. *Pſalm.*

Verſe 1. PRaiſe the Lord, O my Soul; and all that is within me, praiſe his holy Name.

2. Praiſe the Lord, O my Soul; and forget not all his benefits:

3. Who

3. Who forgiveth all thy ſins, and healeth all thy infirmities:

4. Who ſaveth thy life from deſtruction, and crowneth thee with mercy and loving-kindneſs:

5. Who ſatisfieth thy mouth with good things, making thee young and luſty as the eagle.

6. The Lord executeth righteouſneſs and judgment for all them that are oppreſſed with wrong.

7. He ſhewed his ways unto *Moyſes*, his works unto the children of *Iſrael*.

8. The Lord is full of compaſſion and mercy, long-ſuffering and of great goodneſs.

9. He will not alway be chiding: neither keepeth he his anger for ever.

10. He hath not dealt with us after our ſins, nor rewarded us according to our wickedneſs.

11. But look how high the heaven is in compariſon of the earth: ſo great is his mercy alſo towards them that fear him.

12. Look how wide alſo the Eaſt is from the Weſt: ſo far hath he ſet our ſins from us.

13. Yea, like as a father pitieth his own children; even ſo is the Lord merciful unto them that fear him.

14. For

14. For he knoweth whereof we are made: he remembreth that we are but duſt.

15. The days of man are but as graſs: for he flouriſheth as a flower of the field.

16. For as ſoon as the wind goeth over it, it is gone; and the place thereof ſhall know it no more.

17. But the mercifull loving-kindneſs of the Lord endureth for ever and ever upon them that fear him; and his righteouſneſs upon childrens children:

18. Even upon ſuch as keep his covenant, and think upon his commandments to doe them.

19. The Lord hath prepared his ſeat in heaven: and his Kingdom ruleth over all.

20. O praiſe the Lord, ye Angels of his, ye that excell in ſtrength: ye that fulfill his commandment, and hearken unto the voice of his words.

21. O praiſe the Lord, all ye his hoſts: ye ſervants of his that doe his pleaſure.

22. O praiſe the Lord, all ye works of his, in all places of his dominion. Praiſe thou the Lord, O my Soul.

Glory be to the Father, &c.

I.

I.

'Tis not within the power of all the Faculties of my Soul, worthily to praise the Lord, for that he hath now satisfied my mouth with the good things of Heaven; he hath forgiven me all my sins, and healed the diseases of my Soul; he hath renewed my strength as an Eagle, to mount my Soul unto Heaven upon the sacred wings of holy Faith, firm Hope, fervent Charity, and by the virtue of that celestiall Food I have now received.

II.

How great is the goodness, and how great is the mercy of the Lord, who hath not dealt with me after my Sins, nor rewarded me according to my wickedness! But as a father pitieth his own children, so mercifull is the Lord, and hath compassion upon the work of his own hands, and whom he hath framed after his own Image, frail and sinfull though we be.

III.

But since through the weakness and frailties of my mortal nature I cannot praise the Lord as becometh his eminent grace and greatness: may my defects herein be supplied with the

Hallelujahs of Angels and Archangels, and all the company of Heaven. And 'tis the exultation and joy of my heart, that theſe celeſtiall Spirits ceaſe not day and night, ſaying, *Holy, Holy, Holy Lord God of hoſts, Heaven and Earth are full of thy Glory: Glory be to God on high.* Amen.

Bleſſed be the Lord God, even the God of Iſrael, who onely doeth wondrous things. And bleſſed be the name of his majeſty for ever: and all the earth ſhall be filled †*Pſal. 72. 18, 19.* *with his majeſty. Amen, Amen* †.

The following Hymn of Ananias, Azarias *and* Miſael, *is in ſome Liturgies preſcribed to be uſed after the Bleſſed Euchariſt.*

Tres pueri juſſu Regis miſſi ſunt in fornacem, non timentes flammam ignis, at dicentes, Benedictus es, Domine: Hallelujah.

Verſe 1. O *ALL ye works of the Lord, bleſs ye the Lord, praiſe him, and magnify him for ever*[a].

[a] By this rhetorical invocation upon all creatures we ſtir up our own minds, in, by, and for them all to praiſe the Lord.

2. *O ye Angels of the Lord, bleſs ye the Lord,*

Lord, praise him, and magnify him for ever [b].

[b] The Angels are called Morning-stars, for the light of their Understanding, which most eminently shines in their praises of the Lord, begun in the very morning of the Creation, and continued to all eternity. *Job* 38. 7. *Rev.* 4. 8.

3. *O ye Heavens, bless ye the Lord, praise him, and magnify him for ever* [c]. [c] *The heavens declare the glory of God, and the Firmament sheweth his*—— *Psal.* 19. 1.

4. *O ye Waters that be above the firmament, bless ye the Lord, praise him, and magnify him for ever* [d]. [d] All creatures, even the most irrational, do praise the Lord, 1. By *Excitement*: in that the consideration of their vast number, and distinct nature, their beauty and variety, their use and excellency, their instincts and operations—— do excite all Angels and all men to revere the Power, to admire the Wisedom, to adore the Greatness, to love the Goodness, and to be ravished with the Perfections of the Lord, which do so eminently appear in all the works of his hands, *Rom.* 1. 19, 20. 2. By *Obedience*: in that all created Beings do regularly obey the law imposed upon each, both according unto, and sometimes against their natural inclinations; as in the example of these Three Children in the fiery furnace not consumed, which is at large declared *Wisedom* 16. 17, 18,— 3. By the *Benefit* and *Comfort* we receive from them: which is therefore particularly to be considered upon the mention of every Creature, that in and for each we may with the more alacrity and devotion praise the Lord.

5. *O all ye Powers of the Lord, bless ye the Lord, praise him, and magnify him for ever.*

6. O ye Sun and Moon, bless ye the Lord, praise him, and magnify him for ever.

7. O ye Stars of heaven, bless ye the Lord, praise him, and magnify him for ever.

8. O ye Showrs and Dew, bless ye the Lord, praise him, and magnify him for ever.

9. O ye Winds of God, bless ye the Lord, praise him, and magnify him for ever.

10. O ye Fire and Heat, bless ye the Lord, praise him, and magnify him for ever.

11. O ye Winter and Summer, bless ye the Lord, praise him, and magnify him for ever.

12. O ye Dews and Frosts, bless ye the Lord, praise him, and magnify him for ever.

13. O ye Frost and Cold, bless ye the Lord, praise him, and magnify him for ever.

14. O ye Ice and Snow, bless ye the Lord, praise him, and magnify him for ever.

15. O ye Nights and Days, bless ye the Lord, praise him, and magnify him for ever.

16. O ye Light and Darkness, bless

ye

ye the Lord, praise him, and magnify him for ever.

17. O ye Lightnings and Clouds, bless ye the Lord, praise him, and magnify him for ever.

18. O let the Earth bless the Lord, praise him, and magnify him for ever.

19. O ye Mountains and all Hills, bless ye the Lord, praise him, and magnify him for ever.

20. O all ye Green things upon the earth, bless ye the Lord, praise him, and magnify him for ever.

21. O ye Wells, bless ye the Lord, praise him, and magnify him for ever.

22. O ye Seas and Flouds, bless ye the Lord, praise him, and magnify him for ever.

23. O ye Whales, and all that move in the waters, bless ye the Lord, praise him, and magnify him for ever.

24. O all ye Fowls of the air, bless ye the Lord, praise him, and magnify him for ever.

25. O all ye Beasts and Cattell, bless ye the Lord, praise him, and magnify him for ever.

26. O ye Children of men, bless ye the Lord, praise him, and magnify him for ever *.

* After all the works of the Lord, Man is excited to praise him, who made all things for the use of Man, and Man for his praise in the use and consideration of them.

27. O

27. *O let Israel bless the Lord, praise him, and magnify him for ever* [f].

[f] But the Church and people of God are most specially bound to praise God in his works, as to whom alone they are sanctified in their use, both natural and divine.

28. *O ye Priests of the Lord, bless ye the Lord, praise him, and magnify him for ever.*

29. *O ye Servants of the Lord, bless ye the Lord, praise him, and magnify him for ever* [g].

[g] It is the constant and common work both of the Priests and people of God in his Church militant,

30. *O ye Spirits and Souls of the righteous, bless ye the Lord, praise him, and magnify him for ever* [h].

[h] and of his Saints in his Church triumphant, to praise the Lord. *Psal.* 84.

31. *O ye Holy and Humble men of heart, bless ye the Lord, praise him, and magnify him for ever* [i].

[i] The humble are encouraged to praise the Lord, because *he hath respect to the lowly; but as for the proud, he beholdeth them afar off. Psal.* 138. 6.

32. *O Ananias, Azarias, and Misael, bless ye the Lord, praise him, and magnify him for ever* [k].

[k] They who have received any signal Deliverances, are engaged to be the more frequent and fervent in praising the Lord, for their Redemption both general and particular.

Glory be to the Father— The

The Praier.

O God, who didſt miraculouſly aſſwage the fury of the fiery Furnace, that it touched not to harm thy Three Servants when caſt thereinto; vouchſafe to allay all exorbitant heats of Concupiſcence in my heart: Let not any vicious fires inflame my Affections; but quench them all through Faith in the Bloud of my dear Redeemer, and by the ſweet influences of thy Holy Spirit, the Breath of Heaven: and ſo ſhall my Soul bleſs thee, and praiſe thee, and magnify thy Holy Name for ever. *Amen.*

Bleſſed be the Holy and undivided Trinity now and for evermore. Amen.

The End.